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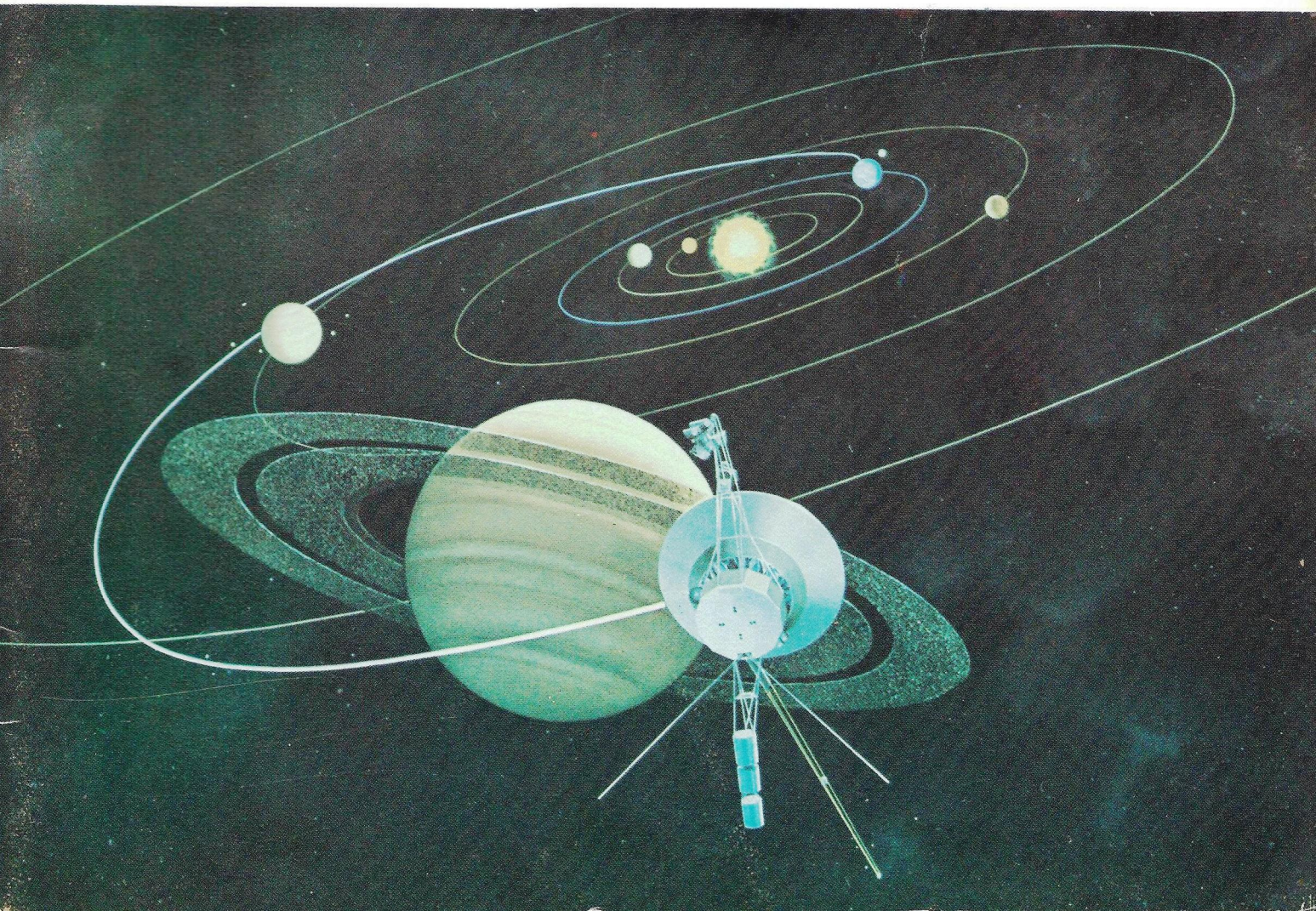
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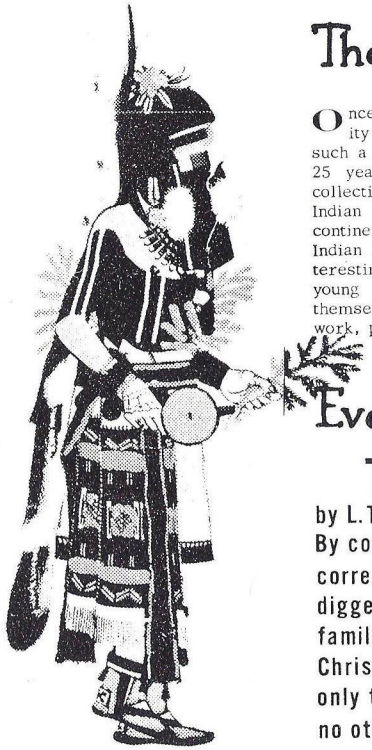
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Almost two thousand years ago a mysterious white man walked from tribe to tribe among the American Nations. He came to Peru from the Pacific, He traveled through South and Central America, among the Mayans, into Mexico and all of North America, then back to ancient Tula, from whence he departed across the Atlantic to the land of his origin. Who was this white Prophet who spoke a thousand languages, healed the sick, raised the dead, and taught in the same words as Jesus Himself?



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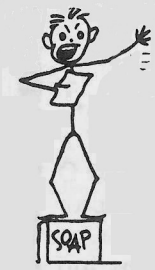
WHAT SEARCH MEANS TO YOU

The pages of SEARCH are open to all who have something important to say concerning the occult, the unknown, the metaphysical, the controversial, the suppressed and allied subjects.

It is the policy of this magazine to present both sides of any question, and to refrain from discrimination. However, the editor considers himself "one of the gang" and will slug it out with anyone who cares to enter a battle of words.

Manuscripts are NOT paid for, and nothing is solicited with any guarantee of publication if circumstances intervene. SEARCH assumes no responsibility for photos, drawings, manuscripts, and will not return unless sufficient return postage is furnished by contributor, Manuscripts should be typed, or written neatly, one side of paper.

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EDITORIAL

By Ray Palmer





If you want to bring down a giant, chop off his toes.

One of the "giants" of mankind's efforts at government is his formation of the Constitution of the United States. Thus far it has withstood the attacks of its enemies for 200 years. But today it stands as a giant with pygmies chopping at its toes—and without toes, it is difficult to keep your balance. There is a tendency to fall flat on your face.

Now, on the 201st anniversary of Constitution, there is a new effort at toe chopping, and the deed is being done by the Postmaster of our 6-year-old "independent" postal service. The attack is not only against the Constitution, but against you personally. Let me put it in the most ludicrous terms possible: The postmaster has decided that you shall no longer be able to to use your typewriter to address a letter to your mother! You must address it by hand, with pen and ink (or pencil). Sounds crazy? Well, it's true!

Let me tell you all about it. The proposal is very simple. This wonderful, clever, businessman has suggested that he'd like the postal rates changed as follows: Ordinary people like yourself will be able to send a letter at no increase in cost—a 13¢ stamp will still do the job. It will be a specially-printed 13¢ stamp. However, the rate for a first class letter will be raised to 16¢ for the businessman. Also, Saturday delivery of mail will be eliminated. In order to enforce the new rates, this incredible person has foreseen that businesses (like ours) might just reprint their stationery to read "Ray Palmer" on the return address instead of "Palmer Publications, Inc." and thus get away with paying only 13¢ for a business letter. So, to make this impossible, he was clever enough to see that if he decreed that the address must be hand-written, the businessman, (that's me, and SEARCH magazine) couldn't possibly stand the expense of having all his addresses handwritten, so he he'd just have to pay the 16¢!

He also foresaw that you might just not print your business address on the envelope, so it thus becomes necessary to suspect any envelope that is not typewritten or printed by an addressing machine, if it has a 13¢ stamp on it. Even the fact that you addressed it by hand is no proof it isn't some criminal businessman trying to get away with something—so we have to have a special 13¢ stamp that is not sold to businessmen! If your letter is handwritten and has the special stamp on it, you will get service. Otherwise it will come back for an additional 3¢. Therefore, it should be obvious that this autocratic bureaucrat has made an attack on your personal freedom of expression, your Constitutinal rights, and has made you a second-class citizen who cannot mail a letter without proclaiming your honesty to the world.

All this is being done in the interests of making the postal service pay its own way, and prevent the taxpayer from subsidizing private business. However, large businesses will simply shrug their shoulders, raise the price of their product, to cover their increased mail costs, and the taxpayer will still subsidize the businessman, to the tune of at least 25% inflation of postal rates. Does anyone think that the businessman will pay for the increase? No, it is you poor 13¢ suckers who will not only be denied the privilege of using your typewriter, being forced to buy "special" stamps which you will no doubt have to swear you will not use for any business mail, but will pay not only the added 3¢ of postal increase; also since it takes an average of 25 letters to sell one product through the mail, means that your subsidy will go from 13¢ up to an incredible 75¢ to cover the increase in addition to the 25 times 13¢ you are already being charged by the businessman to cover his present cost of mail promotion. It adds up to a cost to you of $4.00 MORE for *every* item you buy through the mail! But it will be a hidden cost you won't know you are paying—other than through the certain knowledge that somehow or other, inflation has gone up another couple of notches!

You see, there is no way you can buy SEARCH except through the mail. And there is no way we can continue to offer it to you through the mail without increasing the cost of the magazine to cover that added 75¢ visible charge and the $3.25 invisible cost. It is simple mathematics to

understand that SEARCH, which comes to you postpaid for $5.00 per year, would have to cost $9.00 per year with this incredible scheme of (and here is the most incredible thing of all!) this BUSINESSMAN with his superior business acumen was given control of the PUBLIC's postal service, so as to make it self-sufficient and "pay its own way" with no cost to the taxpayer! This "businessman" is punching you right in the face—*and you are going to cheer his act!* Yes, you are going to say it is about time that you got a break, and retained your 13¢ rate for a letter, and let the businessman pay his fair share (16¢). You are going to approve of this "soak the big boy" thing.

That is where the Constitution is in real trouble today—it is the citizen who, having been sold a bill of goods about what his rights are, is looping the noose around his own neck and cheering the hangman. Little by little our Liberty is being destroyed. Little by little our Constitution is being whittled away. This postage thing is trivial! Look about you and think! Everywhere you are attacked by those who intend to enslave you under a socialism that will permit not one iota of individuality or personal freedom, or choice of action. Think of this as you stow your unused typewriter in the attic.

And if you think your postal rates will remain at 13¢ while Sears-Roebuck's goes to 16¢, you are the sort of sucker that would swallow a rubber worm on a bent pin! No, dear SEARCH reader, *you* will pay the *whole* increase, and worse still, you might just find that you have been denied your favorite reading material (or at least we hope and trust that it IS your favorite reading material). Based on last year's postal costs, our increase would amount to $6,491.52. This week, our 2nd class rates jumped over $1500.00. Mr. BIG businessman, our postmaster, knows full well what his proposal will do to Mr. little businessman (that's us). So it must be that he WANTS to put us out of business! Are you going to let him do it? Why not send a handwritten letter to your Congressman, and ask him to relieve this dangerous man from his post!—Rap.

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Why Man Explores

A symposium held at
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JAMES MICHENER



I have always believed that an event has not happened until it has passed through the mind of a creative artist able to explain its significance. I suppose that is why from the earliest times we have had the narrators who sat around campfires at night to recount the heroic adventures of that day. Those adventures really did not happen until they were crystallized into words and comprehensions.

It is therefore understandable that our first great epic, the Homeric dual poem, dealt primarily with man's earliest adventure in exploring. There is no figure in literature more heroic and permanent than Ulysses. He epitomizes the adventuring characteristic in all of us: the ever searching, the onward probing, the grappling with ancient myths, converting them into present reality, the quest for lands that have been mentioned but never seen. It is not by accident that our opening epic deals with the explorer in mankind, because exploring is one of his permanent and attractive characteristics.

I also find the Bible, one of our second or third epics, essentially a story of a tribe motivated by different goals and different gods, moving to explore the area into which they had been called. True, their exploration is as much moral and spiritual as it is physical, but it is always that forward thrusting into Syria, into Egypt, into the Mediterranean, that characterized the second great work.

But it seems to me that if one wants to look at the supreme epic dealing with exploration and come to grips with it, there is no better place to start than the poem of Luis de Camoes, the Portuguese master (usually pronounced Camoens in English). His great work, "The Lusiads," extols the explorations done by the men of Lusitania. The poem deals with Vasco da Gama, setting out to explore the hidden corners of the world, a man of extraordinary quality. The book is a paean to the glory of the explorer. It is the noblest statement I know of about why men go forth and what they accomplish when they do so. But the highlight of the book, and I commend this to you above everything else, comes in Book 4, verses 94 to 104, in which, as the great caravels set forth on this immortal exploration, the old man of Belem appears, sitting by the side of the bay to watch as the ships go down. He utters a most marvelous lament for the insatiable appetite of all who are lured to the horizon. He predicts that this great expedition can come to no good end. The Portuguese will explore new lands but they will give those lands no new light. The ships will go forth but they will not carry any goodness with them to the new lands. The expedition must end in futility and folly and he continues for 10 wonderful verses, summarizing the arguments that will later be thrown at space exploration: that explorers always take on more problems than they solve.

But at the end, even this old man who is so pessimistic, so against the grain of all Portugal, is forced to concede:

"There is no high or fateful enterprise
By fire, steel, flood, heat, cold though it may be
That sons of man have ever left untried.
Desperate condition, fate unsanctified."

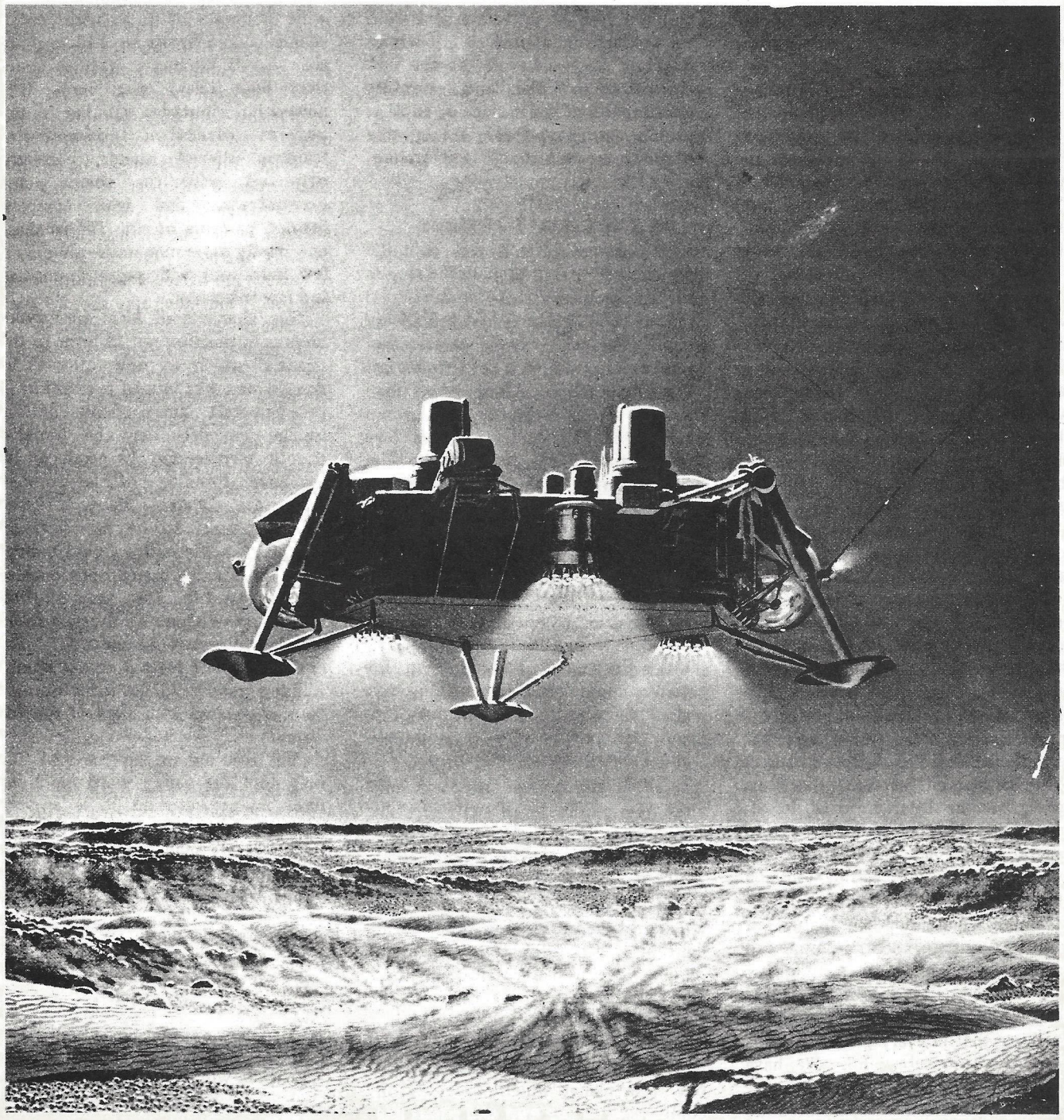
There is no way to halt this exploration. Portugal will not gain from it, but the knowledge of the world will be extended, the implacable onward thrust of mankind will have been continued. So, with the old man's implicit, though grudging, blessing the great enterprise goes forward.

I cherish these 11 verses of Camoes because they epitomize the problem of exploration: We never gain as much from it as the wild enthusiasts promise; we invariably gain more than the frightened old men predict. And regardless of predictions, the exploration must go on because it is in man's nature to explore. These verses are a corrective to either kind of excess in talking about exploration, and I particularly must keep them in mind because I have spent the bulk of my life in exploring and have often put my conclusions in writing.

When I was a little boy in a small town in Pennsylvania, past my door ran a remarkable road. To the east it went a quarter of a mile and stopped dead. To the west it was limitless. It went all the way to the Pacific, and from there to Asia and the entire world.

As a child I looked at that road and understood its two directions—limited and unlimited—and thought how craven it would be for a human being to devote his life to the exploration of the eastern portion, which could be exhausted in an afternoon, and how

Viking Mars lander as it heads for a touch down on the Martian surface at the prime landing site, Chryse, on the planet. (NASA photo)



commendable to turn westward and thus enter upon a road and a complexity of roads that would lead to the very ends of the Earth. I chose the western road.

When I was 54, I drew up a memorandum of work still to be done and I remarked upon the fact that I had been fortunate in being able to visit every place on Earth that I had wanted to see except three. I had never been to Peking, which my fellow Asian experts told me was the greatest city of the world, particularly in the old days when it captivated the imagination. Nor had I ever been to the South Pole. And I reflected then that perhaps it was proper for a man who had seen so much to leave three unsatisfied targets.

Then, within 2 weeks of my having written that memorandum, I was by the sheerest accident possible at the Amazon, and a week later in Peking. That leaves the South Pole. I still feel as I did. It is proper that there should always remain one target over the horizon.

I was in Christchurch recently and went to pay my homage to that marvelous monument to Robert Falcon Scott, the great explorer who raced Amundsen to the South Pole. Amundsen went south to the Pole almost as if he were on a weekend picnic. Everything went right; he got there first; he left his flag; he returned without incident.

But Scott and his crew struggled south with everything conceivable going wrong, and on the way back, as you remember, they perished one by one. Scott, by some miracle, was the last left alive—certainly not because he shied away from the ultimate tests, but maybe because he was in superb psychological condition. And as he lay freezing to death, he wrote that remarkable letter to James Barrie in which he recounts what it is like to be an explorer at the moment of defeat, when everything has gone against you and the other man has got there first and you watch your companions die off one by one. Again, there is no finer statement concerning the nature of exploration than Scott's letter to Barrie.

I think, however, that when one deals with exploration, one has got to be aware that in every generation one field of exploration ends. We have done it. We have exhausted the possible. With Darwin we explored the beginning of life and the characteristics which modify it. As that epoch ends, we start something new. We are always at the end of something, always at the beginning of something else. This is true not only of societies, not only of total culture, but also of individuals. If we have no accomplishment, if we never know success, we lead embittered lives. But if we stop with one success and do not recognize that it stands merely as a threshold to something greater, more complex, more infinite, then I think we do only half our job.

Now, as we contemplate Mars, I feel as if I were standing on a threshold of immense dimension. All my life I have followed the explorations of Mars intellectually, philosophically, imaginatively. It is a planet which has special connotations. I cannot recall anyone ever having been as interested as we are in Jupiter or Saturn or Pluto. Mars has played a special role in our lives, because of the literary and philosophical speculations that have centered upon it. I have always known Mars.

To have seen that remarkable series of photographs which has come from that remote planet, and to realize what a weight of information they are bringing, what a freight of imagination and possible solution, is a moment of such excitement for me that I can hardly describe it. If the photographs I have seen do indeed show riverine action—I mean those marks which look like possible river terracing or the benchmarks customarily made by rivers—then I, for one, will have to admit that a major segment of my inherited knowledge has been shattered. Much of what I have believed about space will have to be revised, for we will now have in Mars a planet which once had a liquid component, which means that it had a substantial atmosphere, which means that it once had illimitable possibilities. Imagine living in the days when a discovery of such fundamental significance is possible!

The moon never caused me much trouble. I had to revise few of my concepts. After all, getting there was merely a technical problem. Scientists had already taught me as much about the moon as I needed to know. It was a minor appendage attached to Earth; it was egocentric. But when you move out to a planet which is a creation comparable to our own and which has similar propensities and possibilities, then you are moving into a whole new orbit of speculation. The realization that in these very days, we are getting information from the threshold of our particular galaxy, an information which we can then apply to the billionth galaxy in farthest space, is to me an overwhelming experience. If subsequent photographs do produce evidences of riverine action, then we are faced with the question: Why did the water leave? What caused the great change? Is such change inevitable in all such successions? What does such evidence mean concerning life on other comparable planets, the billions upon billions of other stars that are in this galaxy alone and the billions of galaxies beyond them?

It is this kind of threshold that has always made the explorer's life exciting. And it is only one of the small number of thresholds that we live on right now: What are the ultimate capacities of the mind? How do cells operate? Which organizations of society are better than the ones we sponsor? I am much like the old man of Belem, apprehensive about the explorations, yet absolutely certain that they will go forward and that the triumphs and defeats that go with them will form a basic characteristic of man, and one of the best characteristics. As a one-time explorer I wish I could conform to Tennyson's statement in his poem "Ulysses." He was an older man when he wrote this, and he spoke of Ulysses, an older explorer:

"Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Tho' much is taken, much abides; and tho'
We are not now that strength which in old days
Moved earth and heaven, that which we are, we are—
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield."



RAY BRADBURY



Everything, the Universe of course, remains tremendously exciting. The one question that is asked time and again by people who think they are being practical is, "Haven't they caught up with you?" Well, of course not, because we haven't caught up with the Universe yet. We're at the rim of the cave, and I'm the maker of metaphors—I've discovered this along the way. I can service the cause by trying to find metaphors to fit what we're doing. We survive in so many ways. I'm reminded rather facetiously of this and I give you a humorous example. I have a friend, Chuck Jones, the cartoonist, who calls me all the time with revelations he finds in dictionaries and all kinds of reference books he is reading. He called me on the phone and said, "Ray," and I said, "What?" He said, "Did you know?" I said, "No, tell me." He said, "Did you know that when they were building the Trans-Egyptian Railroad across Africa 100 years ago and they ran out of fuel, they would stop the locomotive, run into the nearest graveyard, steal mummies out of the tombs, bring them back, shove them into the firebox of the locomotive, and use them as fuel to go across Egypt late at night?!" I said, "That's great!" I threw down the phone, ran to my typewriter, and wrote a poem called "The Nefertiti-Tut Express"! Well, *there's* a metaphor of survival, isn't it? If a mummy works, you burn it. And all the Egyptian gods and goddesses haunt you across the desert forever after that. This metaphor reminds me of Nietzsche's old daying, "*We have art that we do not die of the truth.*"

We Americans suffer from too much data, too many facts, at times. We are bombarded by it on our television. One of the problems we've had the last few years, that NASA has had, is that we have seen almost too much Space and have seen the wrong kind. We have been given the facts over and over again, and they are always diminished by what I call the aesthetic of size. Television diminishes everything it touches and makes it small. It takes a rocket that is 300 feet high and crushes it down to a 14-inch image. I have used this sort of comparison time and again over the years; I've told my friends that one of my favorite films is King Kong, that everyone should go see it, it would be good for them. And people see it on television and come back to me and say, "What are you talking about? I saw Kong and it wasn't that much." I said, "No, no, you mustn't see it on TV, there you hold Kong in *your* hand. You've got to go to the theatre where Kong holds you in his hand and drops you off the side of the Empire State Building." So it is with the Space program.

The first time I went to Italy, I saw the real Renaissance paintings, a real Botticelli, a real da Vinci, or whatever it was, or a Tintoretto. These things were larger than myself. A really fine Botticelli is bigger than ourselves, and as we stand before it, an incredible light comes out of the frame and we are changed. We've been raised on a culture where we hold things in our hands—books—they're smaller—they can be shut. And you're bigger than Botticelli. We are raised on TV, which we treat as children. Anything that we

are larger than, we have contempt for. The TV is smaller than ourselves, so anything we see on TV must be contemptible because of that aesthetic. Now, as soon as the screen gets larger, we begin to sell the Space Age again, because the Space Age is titanic; it's a whole Universe we are talking about. But we've been doing it all wrong; we're data oriented when we should be poetry and symphony oriented. That's my business—to find the metaphor that explains the Space Age, and along the way write stories.

Let me give you an example of the sort of thing I do. I'm going to be repeating these metaphors again and again during my lifetime that sum it up for me. I wrote a story about a year ago about a spaceship going off into Deep Space. Everyone else onboard the spaceship has gigantic lady toys to take along and wind up—robot women for the journey. But I, as a frivolous intellectual, take along on the journey a special old robot that I summon to life every night. I go down below by the great engines and I speak into the dark and this old man intellectual robot wakes and—How do I wake him?—I say, "Shaw, Mr. Shaw, Mr. George Bernard Shaw?" And this robot blinks his eyes and sits upright and says, "By God, I do accept it." I say, "What?" He says, "The Universe. It thinks; therefore I *am*!" And we are off and running. How would you like to fall through Deep Space in the arms of George Bernard Shaw? I can't think of anything better, so I wrote a story.

Along the way, I take my robot Shaw up above and we look at the stars together and we begin to talk of the Future and we look at the great Universe and the great Milky Way, and we drink in the night together. And he points his beard at the Pleiades and we talk great talk and finally I say to him "Say it, Mr. Shaw," and he says, "What?" I say, "You know what I want to hear, say it." He turns to me and he begins to explain everything that he is looking at and he says, "What is this Thing? What is the Life Force in the Universe? What is this remarkable thing that we are? We are matter and force changing ourselves over into intelligence and will. Into imagination and will! Matter and force that does not know itself, changing itself in the long night of the Universe into imagination and will, willing itself to survive." These words are from Shaw's religious science fiction writings of 50, 60, and 70 years ago that I put in a story to explain just what we are doing in Space in the first place.

And after I had finished a story like that, I finally wound up going down to Kennedy Space Center. I am taken to the vehicle assembly building, I walk in and they take me up in the strut-works, 500 feet above the hangar floor, and I look down at the great rocket engines, the great containers of Saturn components waiting to be filled with energy to go off to the moon on another journey. I am in tears the whole afternoon. I am looking down 500 feet at this and I look at the hangar itself. I try to find the metaphor to explain this titanic thing I am looking at and the only thing I can think of is that I am walking around inside Shakespeare's head. That is the metaphor. And then you come down out of all of that and you write a poem. Now that I have you trapped here, here is the poem:

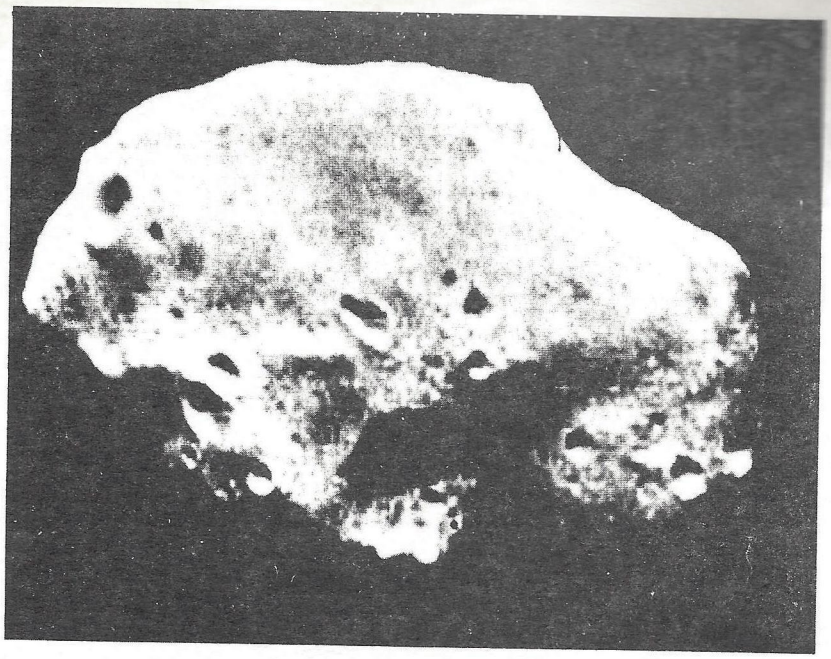
"Othello's occupations, here they lie
In countries where the space men flow in fire
And much desire the Moon and reach for Mars
And teach the fiery atoms how to sing
And bring intemperate blood to God-lost lands
To warm his snow-frost lunar sands
And never ask To Be or Not To Be
For here All Is
And is again at our behest.
Man's quest makes footfall here for transfer across space
To lift mankind. Here blind
We catwalk breadths and heights,
Fix sights in rare assembly shops
As vast as Shakespeare's mind
And think that Melville once drowsed here
And dreamt the Beast awake,
Pumped Lox for blood
And with one quake of God's triumphant voice
Made rocket blast
Thus rousing lunar whales to swim in star tides vast.
But this too solid flesh will fall,
Resolve itself into a dew.
No, ask this solid flesh to rise,
Resolve itself into a fire,
Conspire to see and know and build and try,
For if God's dead
Then Man will surely die. But all being one—
It is, it is! God, Man, Ghost takes as bride,
Entire comet Universe, to yoke with pride.

Put out the light
And then put out the light?
No, No, rekindle night!
And then rekindle night.
Othello unemployed, now reemployed
To summon racial memory from Jung and Freud
And in genetics marrow.
Seek God's Will, to find lost man
And send him up the hill of stars
To change the dreadful dates of 1984 and send them up with shouts
To make a score man could not dream or hope or care to do.
Make Orwell laugh in year 2002.
Grand Things To Come? Yes. Cabell stands here, the towering son of Wells, who saw a sea of wheeling orbs and sparks and cried,
'Which shall it be,'
Sink back to dust and tomb, to worms and grave,
Or onward to lost Mars and mankind save?
And star-blown winds then echo endlessly,
Which shall it be?
Oh wandering man, which shall, which shall it be?

I tread this place and read his time and dream, his corridors of night,
His islands lost in time. His thunders, rumors,
Questionings of self
To be or not to be on Saturn's shelf.
I measure our vast journeys in his head
And find alive what was considered dead.
From ear to ear tread halls of fire blood
Where room in room like chambered Nautilus lost man makes neighborhood
Of Kennedy-Canaveral—Avon's birthing place.
Not lost? No no, not lost in dust
Or rain or falling down of years.
From Yorick's skull, God's manifesto peers.
From graveyard dirt he shapes a striding man
To jig the stars and go where none else can.
What pulls him there in aeroflights of ships?
A birth of sons that fall from Shakespeare's lips.
Not dumb dull TV news inspires lost man
But will,
Who turned in sleep earthquakes are plan
And answers Job
Whose agonies and sulks ask why
This fragile flesh is thrust forth cold
To sink and die

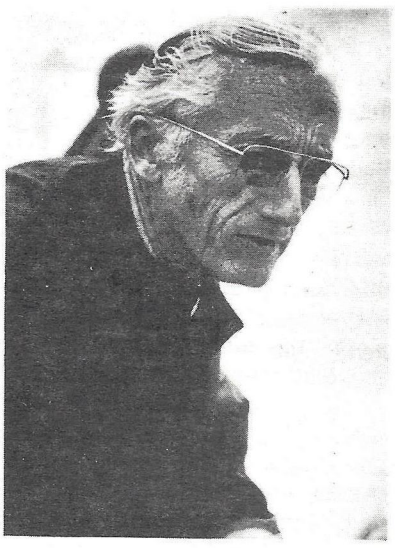
'Not so!' says Pleiades for tongue,
'Not so, not so!'
From Stratford's fortress-mind we build and go
And strut-work catwalk stars across Abyss
And to small wondering seedbed souls do promise this:

To Be is best and Not To Be far worse
And Will says What?
Stand here, grow tall, rehearse.
Be God-grown-man,
Act out the Universe!"



Mariner 9 Photo of Phobos

JACQUES COUSTEAU



If I want to answer your question, why man explores, I have to turn the clock quite a bit, because of the 40 years that this has been going on, at the beginning as an amateur and then as a professional. Then, I shall recall a story. This is the story. After an exhausting day that was interrupted by two air raid alarms in our Marseille apartment, my wife and I had hastily packed all our belongings in trunks and suitcases. Our two boys, aged 6 and 4, were fast asleep. We were to leave the next day for Lisbon, where I had been commissioned as an assistant naval attache. Suddenly, over the radio we heard the announcement that close by in Toulon the French fleet had been scuttled rather than have it fall in the hands of the invading Germans. Our tears were for the loss of our fleet—the last trace of independence, of pride, and of hope. The next day my nomination to Lisbon was canceled, my diplomatic career was aborted, and I became a sea explorer. I was cut out for exploration by tragic events. Others become explorers by rivalry, by despair, or to get away from their wives. And I wonder if anyone can seriously pretend that he always steered his life the way he wanted it to go.

One of the most exciting expeditions of my life to date is the current archeological exploration of Greek waters, where we are looking for remains of lost civilizations as well as looking for archeological lessons from antiquity generally. I am going to recall this because I think it is typical of the mental mechanism of exploration. Our research vessel *Calypso* arrived in Crete and we docked in the harbor of Heraklion on the north coast of Crete near Knossos. A violent North Sea storm, the wind named "Meltem", made our situation almost intolerable inside the harbor, in spite of the fact that we were sheltered by a modern jetty built of concrete. Then as a sailor I started reasoning that in antiquity the tiny primitive harbor of Knossos could not have protected the ships of King Minos from Meltem. Looking at a map, I deducted that the only safe anchorages in case of Northern winds were to be found on the south coast of Dhia, a small island lying only 8 miles north of Crete.

We explored the waters around Dhia, in depths ranging from 20 feet to 300 feet, with divers and our exploration submarine. We discovered six ancient shipwrecks ranging from the 16th century A.D. to the first century A.D. The ships were carrying bronze guns, copper and silverware, hundreds and even thousands of amphorae, and dozens of large blocks of marble, some of them ornate or sculptured. They may have been the remains of a stolen palace or a stolen temple transported in parts, like the famous Hearst Castle.

We were about to leave when my chief diver, Albert Falco, asked me to let him have a last swim near shore. He

snorkeled in the bay of St. George in Dhia while we were warming up the motors to sail away. He came back reporting that he found a strange heap of stones of colossal stature—nothing much after all, a few stones or maybe . . . , maybe something unexpected. This last-minute find, vague and dubious, did not fit into our program. We were to explore the southern coast of Crete. I hesitated for one minute and then I stopped the motors. There was no committee I had to report to for a change of program.

There was no logic for abandoning our initial program. Falco's hesitant report appeared to be uncorrelated with our aims. Forty years of exploration had repeatedly proven to me that the deductive process of thinking, although it is a powerful tool, rarely leads to a breakthrough discovery. The process by which the mind scans events or facts that are apparently uncorrelated to investigate whether in reality they could be even remotely correlated, has often led us and many others to important breakthroughs. What followed is endless. The heap of stones proved to be a large submerged manmade harbor of probable Minoan origin. Then we thought that if there had been a harbor on that desolate piece of rock (the island of Dhia), then there also necessarily had been human settlements. Our helicopter made a photomosaic coverage of the island, revealing several villages or towns and a huge Cyclopean fortification system, totally erased today—we could only see traces of its foundations on the photographs, taken with low Sun for contrast. Minoan fragments of pottery and at least one Minoan idol on land were found before an excavation was made.

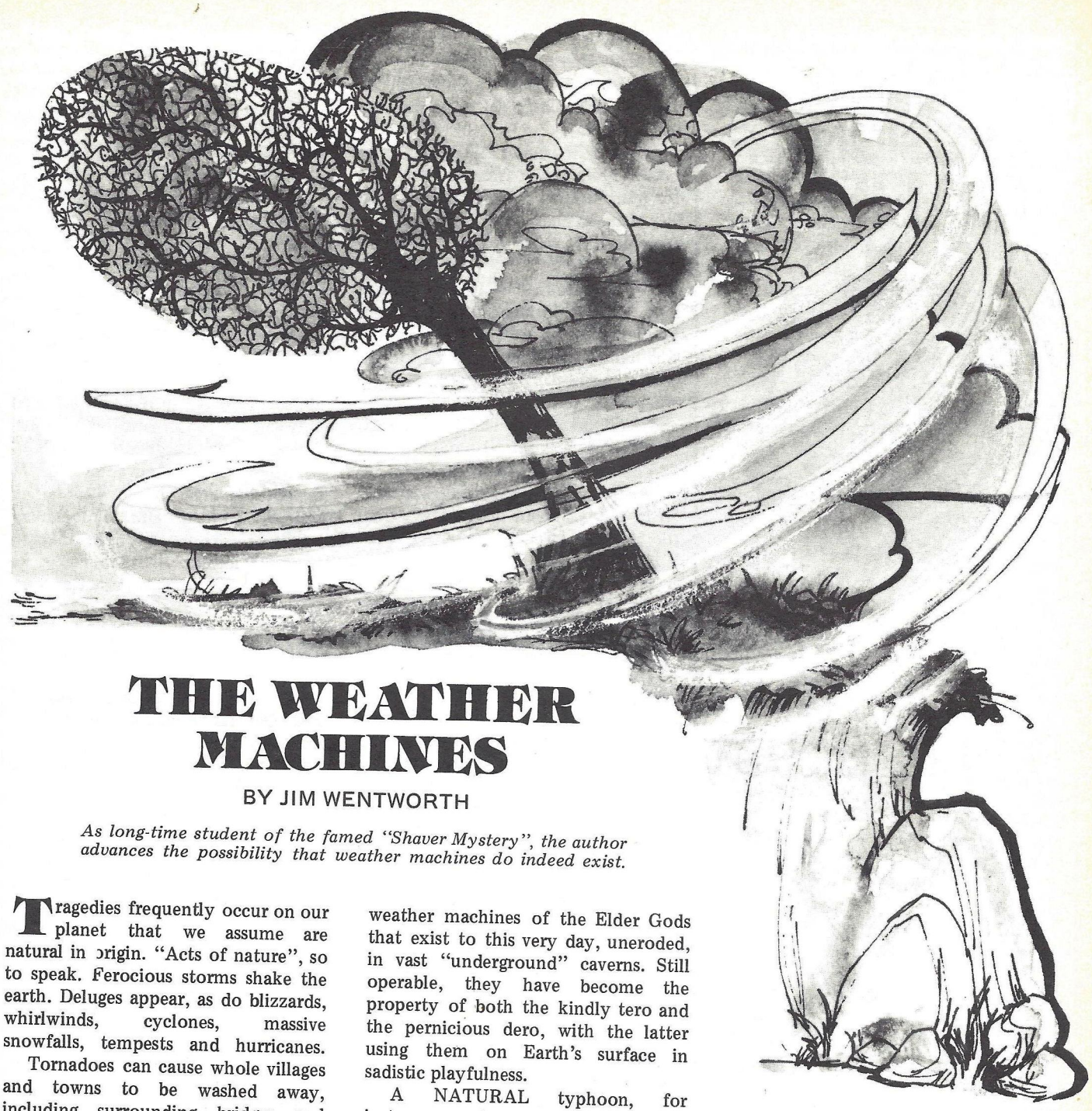
A full-scale underwater excavation of the harbor—a 3-month effort—confirmed all our theories. Five thousand years ago the island of Dhia was a paradise covered with woods and refreshed by large rivers, a paradise where Theseus eloped for a famous honeymoon with Ariadne, daughter of Minos, after he killed the Minotaur. Then the island was progressively deforested to build or repair ships and to cook dinners in the thousands of homes. Dhia succumbed, probably 4000 years ago, from overpopulation—a lesson of ecology from antiquity. Then 500 years later, the explosion of the volcanic island of Thera, better known as Santorini, raised a 300-foot-high tidal wave that washed clean the island from its fortifications, villages, towns, walls, harbors. Ever since, Dhia has remained a desolate rock. This major discovery is going to lead, certainly, to decades of very difficult and systematic excavations on land.

When man explores for resources, his motivations are clear. They are what we call, superficially, logic. But why would we spend one full year of our lives and over $2 million just to raise a tiny corner of the veil concealing a few episodes of our past? What is the origin of the devouring curiosity that drives men to commit their lives, their health, their reputation, their fortunes, to conquer a bit of knowledge, to stretch our physical, emotional, or intellectual territory? The more I spend time observing nature, the more I believe that man's motivation for exploration is but the sophistication of a universal instinctive drive deeply ingrained in all living creatures. Life is growth—individuals and species grow in size, in number, and in territory. The peripheral manifestation of growing is exploring the outside world. Plants develop in the most favorable direction, which implies that they have explored the other orientations and found that they are inadequate.

Some plants send feelers at great distances; they send avant-garde shoots before they invade the space that has been acknowledged propitious. For young animals the world is to be explored and discovered from their birth on, and that exploration only ends with death; for the young fox, wilderness is unlimited; for a tuna, the oceans are infinite. Still in the animal world, the physical need for exploration develops as well in individuals as in collectivities—tribes, schools, swarms, packs. In fact, if the baby human being shows the same motivation as a young cat, to explore with all his sensors the strange environment he was born into, the big difference is that the little baby soon stands erect. That radical change came in evolution the day described so well by Ovid, a few years after Christ was born. "God elevated the forehead of Man", wrote Ovid, "and ordered him to contemplate the stars." Nobody has better described the advent of the mind. The little boy's drive for exploration is soon curtailed temporarily by language. The human species is the only one that has the ability to transfer to the new wave of men, through language, printed material, and electronic media, the results of the exploration of the world performed by previous generations.

Most individuals find their hunger and their thirst for discovery satiated by learning. Learning and experience are factors that often extinguish curiosity, but for those who suffer from an unquenchable intellectual thirst, of course, learning is a fabulous springboard. The exploring part of a plant, of a creature, of a crowd, is always the most vigorous, the most enterprising. When the shoots of a plant, a wisteria, for example, slowly creep over a wall, they are the privileged parts of the plant—those that are favored with the largest circulation of sap. From a purely physiological standpoint, in the American conquest of the West, the American pioneers, who often were originally European outlaws or very rough adventurers, were biologically the cream of Europe; and it took Europe more than a century to recover from that loss of substance.

When the impulse to explore built in each individual human being is confined or antagonized by a rigid social or familiar structure, it may be forced into unnatural drives—exploring alcohol, drugs, or sexual perversions. Drug addicts are perverted explorers. Today, most of the modern explorations are projecting the mind inside out. They need collective efforts, being no more at the scale of an individual. When the tools are not there—money, technology, instruments—some human minds, on the contrary, turn themselves outside in, looking toward immediate knowledge through contemplation. The exploration drive, pure and natural, is associated with risk, freedom, initiative, and thinking. The enemies of the exploration spirit are mainly the sense of security, responsibility and red tape.



THE WEATHER MACHINES

BY JIM WENTWORTH

As long-time student of the famed "Shaver Mystery", the author advances the possibility that weather machines do indeed exist.

Tragedies frequently occur on our planet that we assume are natural in origin. "Acts of nature", so to speak. Ferocious storms shake the earth. Deluges appear, as do blizzards, whirlwinds, cyclones, massive snowfalls, tempests and hurricanes.

Tornadoes can cause whole villages and towns to be washed away, including surrounding bridges and terrorized cattle. Precious crops are destroyed. Loss of human life is high.

Waterspouts strike a tropical island with unannounced savagery that has native huts collapsing and whirling away. Trees are bent double, uprooted. Farm animals are torn apart, drowned. Numerous inhabitants perish. Typhoons destroy ships with such thoroughness that human survivors are nil.

Are these destructive forces ALWAYS natural?

Richard S. Shaver (1908-1975) has made much mention of the wondrous weather machines of the Elder Gods that exist to this very day, uneroded, in vast "underground" caverns. Still operable, they have become the property of both the kindly tero and the pernicious dero, with the latter using them on Earth's surface in sadistic playfulness.

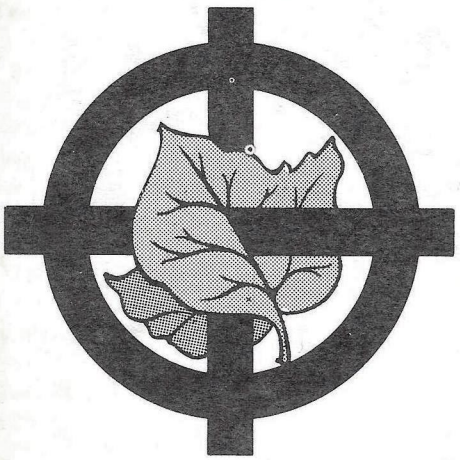
A NATURAL typhoon, for instance, could be diverted by the dero to a lone ship safe on the outer fringes of a storm. The ship could be ruined, very easily, to the hand-clapping delight of the dero. Their delight would be further enhanced by the loss of life of all those aboard. The same could apply when ARTIFICIAL lightning that is MACHINE-MADE is used to cause plane crashes, or set houses and buildings afire where human occupants are trapped. And so on and on, with other "unnatural" calamities.

That the hidden weather machines are used to bring tragedy and misery to surface folk is a definite fact. So Shaver claimed over and over. And those responsible are the dreaded and mentally deficient dero!

In contrast, it is the dero who would use the weather machines to AID mankind. In what way? In many ways. One possibility is this: There are cases on record where immense areas of farmland suffered adverse and prolonged drought. No relief in sight for the parched land. No hope.

Then came the unexpected in the form of a wide-ranged rainstorm—heavy, unrelenting—that could only be described as "God-sent". Yet this

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LAURA HORST

The immensity of that profound book, OAHSPE, which contains 1008 pages, discourages many from delving into its sensational contents. It contains a great mass of amazing information on the history of Earth for 79,000 years, ethical, moral and spiritual teachings of the world's great religions, and at the same time is a textbook of science as known to the ancients and now becoming known to modern man. This condensed book has been prepared for readers who do not have the time or patience required to read and analyze so profound a work. Yet today's young adults are seeking for truth and reality, and more detailed information about their destiny. This book answers hundreds of questions, tells a most interesting story about the origin of mankind on Earth, and his development through the numerous past cycles of time. More importantly, it gives a preview of life's eternal progression after mortal death.

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much-needed rain, MANUFACTURED BY MACHINES, was operated by the tero, thanks to their kindness—and an ancient technology little known to modern man.

The dero could likewise bring pouring rain down from the sky. Not for humanitarian reasons, but to flood city streets many feet in depth and thus gleefully cause great disorder and suffering.

Has the course of human history been directly influenced, and guided, by "outside" forces? And has the weather been a decided factor on certain occasions? It would seem so, when one delves deeply into history and ponders unusual CLIMATIC happenings at critical conjunctures.

Following are a few examples, as taken from Keith W. Stump's article, "The Unseen Hand In History", from the January, 1977 issue of THE PLAIN TRUTH.

Power-hungry King Philip II of Spain, in July, 1588, sent his "invincible" Armada to conquer England, commanded by the Duke of Medina-Sidona. It consisted of 130 large war vessels and 30 smaller ones, armed with 2,631 cannon. There were also 19,900 marines, 8,460 sailors, and 2,080 slaves.

Sir Francis Drake's forces fought them for about a week, after which the Armada crossed the English Channel and anchored at Calais. On the night of July 28, Drake sent adrift blazing fire ships among the Spanish fleet lying at rest. In their fear and confusion, the Spaniards cut cables and put their ships to sea.

With the Armada fleeing northward and Drake in hot pursuit, the Spanish lost heavily. But before the English could end the naval battle, they ran out of ammunition!

Now was the other's chance to escape. They could return home to Spain by way of the North Sea and fight another day. But this was not to be. An unexpected event happened. UNPRECEDENTED GALE-FORCE WINDS AROSE. Many Spanish ships were destroyed on the rocky shores of Ireland and Scotland. The remnants that limped home were so badly battered by the storm that they were unfit for further service. Thus was King Philip II's quest for European domination foiled, in part, by a timely and totally surprising weather change.

The combined armies of Russia and Austria stood facing the forces of Napoleon Bonaparte at Austerlitz. The date was December 2, 1806.

With a thick fog and mist covering the area, the Russians and Austrians were jubilant, for under its cover they hoped they would be able to complete their maneuvers unseen by the French. Their jubilation, however, was short-lived, replaced with depression because, as one historian wrote:

"But suddenly the sun with uncommon brightness came through the mist, the sun of Austerlitz. It was in this blazing sun that Napoleon at once sent a huge cavalry force under Marshal Soult into the gap left between the center and the left of the Austro-Russian battlefield."

Quick to take advantage of the unexpected break in the weather, the tactical brilliant and opportunistic Napoleon dramatically defeated the opposing armies. His dominance over the European continent was established.

It was the night of June 17, 1815. The place—Waterloo. Here awaited an army made up of British and Prussian soldiers under the Duke of Wellington and General Hebhard von Blucher. This time Napoleon was attempting a comeback from exile.

The falling rain was of a violent nature—and incessant. Not a moment's rest was allowed for the French army. The roads were in such a bad state as to hinder the arrival of crucial provisions, among which was badly-needed food.

Dawn of the next day found it still raining steadily. By 8 A.M., weather conditions had cleared somewhat, but mud proved such a big problem that it forced Napoleon to postpone his much-desired attack. Too risky to chance it now, as his cavalry and artillery could bog down.

Three and a half hours later, because of some drying up, Napoleon ordered the attack despite his realization that ground conditions favored the defensive British and Prussian troops.

Napoleon, of course, was disasterously defeated. And what had caused this was A CONTINUOUS AND UNSEASONABLE RAINFALL!

May 28—June 3, 1940. That was the period during the Battle of France of one of the most heroically spectacular events of World War Two. It was the evacuation of over 300,000 men of the British Expeditionery

Force from France's seaport city of Dunkirk. And the overwhelming success was brought on because of the weather factor.

The English Channel was then of such smoothness and placidity that even the smallest boats could cross in repeated safety from Britain to France on their emergency rescue runs. It was a different story to the east where bad weather grounded the German Luftwaffe during part of the evacuation.

Later on, when German planes were airborne, the rescue mission was made more costly to the British. Still, much of the evacuation occurred on serene water. So serene that many seamen knowledgeable of the English Channel were stunned by the STRANGE CALMNESS OF THE WATER AT THAT CRITICAL TIME. Is it any wonder, then, that this episode is commonly called "The Miracle of Dunkirk"?

Operation OVERLORD of World War Two was the code name of the Allied landing on the beaches of Normandy in France. Originally, D-Day was to have been June 5, 1944, but was called off by nightmarish weather conditions. For on that very morning, General Eisenhower himself wrote that this camp near Portsmouth, in southern England, was "shaking and shuddering under a wind of almost hurricane violence, and the rain traveled in horizontal streaks." High winds and stormy seas that never let up would have been disasterous to any attempted invasion.

Then it happened. Very sudden. True to the prediction of consulted meteorologists, THERE CAME A LULL IN THE RAGING STORM. Though of short duration, it was still long enough to permit a most vital event—a Channel crossing! General Eisenhower made his "final and irrevocable decision".

Early on the morning that followed, June 6, the massive invasion fleet got underway. The Germans were taken by surprise. Coastal guards had relaxed their vigilance, all because of the storm's severity.

Years later, in reminiscing about the above crucial time in history, General Eisenhower was quoted to have said in TIME, June 16, 1952:

"If there was nothing else in my life to prove the existence of an almighty and merciful God, the events of the next 24 hours did it... The greatest break in a terrible outlay of weather occurred the next day and allowed that great invasion to proceed, with losses far below those we had anticipated."

This great American General believed it was the guiding hand of God that changed the weather so that a successful invasion was accomplished. Many historians and theologians hold similar convictions, that indeed it was divine intervention.

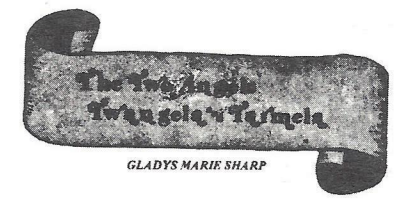
Two more brief examples are given in "The Unseen Hand In History" of the Bible recording supernatural tactics used frequently throughout history. One, from Psalm 48:7, tells of God destroying the ships of Tarshish with an east wind. The other, from I Sam. 7:10, tells of God sending a great storm to rout the Philistine armies preparing for battle against the Israelites.

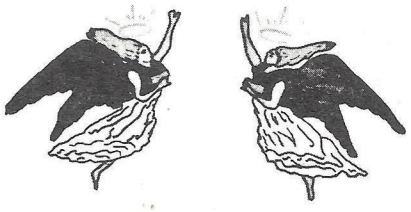
Other theorists, being emphatic materialists, would declare that it was pure chance—a coincidence—nothing more. And, of course, there are the UFOlogists who embrace the idea that, for reasons of their own, superior aliens are responsible.

Supporters of the Shaver Mystery would want to have their say. Very firmly, they would state: "Obviously, it was the ray work of the dero and tero."

One wonders just where the truth lies. ■

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THE OAHSPE CIRCLE

To be forever complaining about this or that—shall be called darkness:

To be forever imparting cheerfulness—shall be called light:

Now therefore whoso becometh a member of my kingdom shall practise light; but whoso practiseth darkness, will depart away from my kingdom of his own accord.

Neither shalt thou practise darkness upon thy fellow for any shortness he hath done.

Nor shalt thou reprove him for error, nor blame him, nor make thyself an inquisitor over him, nor assume to be a judge over him.

Nor ask him to apologize, nor otherwise seek to make him humble himself before thee.

Nor shalt thou boast over him because thou art wiser or stronger or more expert.

For all such inquisition cometh of darkness, and shall return upon him that uttereth it in time to come.

Rather shalt thou discover the good that is in thy neighbor, and laud him higher.—Book of Discipline.

MEETING PLACE

• **LOS ANGELES, CALIFORNIA**

Dear Sirs:

Please add my name and address to the Oahspe Circle, as I would like to ~~Contact~~ someone who understands the Oahspe. I am in the process of rereading the book for the second time and I have a lot of questions, and need some guidance. Thank you.

Shirley Grant
1417½ Maltman
Los Angeles, Calif. 90026

• Will interested correspondents please contact Shirley?

• **PISCATAWAY, NEW JERSEY**

Are there any study groups or communities that you know of dealing with the philosophy in OAHSPE?

Thank you.

Louise Masi
859 Davidson Rd.
Piscataway, New Jersey 08854

• If there are any study groups or students in the New Jersey area, here is a new member for you.

• **BERKELEY, CALIFORNIA**

Marjorie Palmer,

I would like to express my concern of certain statements or words in Oahspe. Oahspe inspires me but then I come across certain sentences or words that don't sound right although I may be wrong or not understand. In the account of Moses, page 503 of the Green Oahspe, a man chosen by the loois named Levi grew to be a large man, larger than two large men, took an Ihin to wife because he was not eligible to take a Faithist wife. Now Levi was larger than two large men and Ihins were little people and it seems an unlikely couple. And I thought Ihins were the sacred race as opposed to Faithists who were of the Ihuan that were given rites and ceremonies by the Ihins. It seems it should be the other way around. Levi mating with a Faithist of the Ihuan. He was larger than two large men and his wife was an Ihin, small compared to a large man. When I come across paragraphs like this in Oahspe it bothers me. Also it is said in Oahspe that peace brings peace and hate brings hate yet the chosen or Faithists attract torture and violence to themselves because of their peaceful ways. I would like the opinion of Oahspe readers.

Daniel Dirksen
2057 University
Berkley, Calif. 94704

• Even today, marriage between large men and midgets is common. Biologically it is not impossible. Oahspe stresses that prophets like Moses, no matter what their forebears were, were very large men (and copper colored).

Regarding peace and hate, being peaceful doesn't mean that others will be peaceful toward you. There are many reasons given in Oahspe to account for the fact that the Ihins and Faithists are persecuted. The peaceful Ihins (the Mound Builders) did not defend themselves by violence, but instead build mounds with fences around them. This tactic was not always successful against enemies. In Levi's case, it was a link in the process of creating a man who could hear the voice of the Creator, and serve as a prophet to enlighten the Ihuans.

WHAT ORGANIZATION?

Dear Sirs:

Recently, in a B. Dalton bookstore, there was a copy of OAHSPE, apparently printed by your firm. If it is possible, could you please forward the address of the organization behind that publication? I have enclosed a self-addressed, stamped postcard for this purpose.

Any information you could supply me with would be greatly appreciated—even a negative response would help.

Thank you for your time.

Sincerely,

T.W. Potts
5557 Lindenwood Av.
Saint Louis, Mo. 63109

• There is no organization behind Oahspe. We are the only publishers of the original edition, and the only presently active publishers of any edition. Our purpose is to see that it does not go out of print.

WHAT'S LEFT OUT?

Dear Sir:

We have been reading the material contained in OAHSPE and are very

BEYOND LIFE'S SUNSET

Rev. Robert S. Chamberlain

As did Hamlet at the end of life, Rev. Chamberlain asks the question: "What is the possibility and the nature of life after death?" This retired Presbyterian minister believes survival to be not only possible but certain. In this book he presents grounds for his confidence in the form of general arguments. Among them he presents: "The Problem of Man's Survival after Death"—"The Case Against Survival"—"General Arguments for Immortality"—"The Nature of Man"—"Voices From Beyond"—"Deathbed Visions and Near-Death Experiences"—"Faith and Immortality"—"The Testimony of the Twice Born"—"The Destination of the Righteous"—"Eternal Retribution".

128 PAGES **PRICE: $3.95** ★ **ILLUSTRATED**

PAPERBACK **SIZE: 8½ x 5¼** **BIBLIOGRAPHY**

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interested in knowing if there is any more available information about the book. It was hinted—said that portions of the book had been left out and that more detailed information could be had from the publisher.

Louise Masi
859 Davidson Rd.
Piscataway, New Jersey 08854

• We are in the process of preparing a book which will give all available information on what was left out of Oahspe. We will also publish an article in a future Oahspe Circle covering this particular subject. We have a letter from Jane Howlind (Newbrough's daughter), suggesting that the original Oahspe manuscript was not destroyed, and that good portions of it were never set in type. There is a large mass of material which is background to Oahspe, and we intend to publish it all, eventually.

WHERE IS JEHOVIH'S KINGDOM?

Dear Sir/Madam,

I would be grateful if you could send me details of the founding of Jehovih's Kingdom on earth as mentioned in the reproduction of 1882 edition of OAHSPE, namely, has this comm[illegible] been founded yet? And if so could you send me details of this community, i.e., their location, when they were founded, etc.

Yours,
J. Millar
19 Second Avenue
Derrybeg Park, Newry,
County Down, Ireland

• Jehovih's Kingdom has not yet been established—according to the chronological clues in Oahspe, the earliest date would be 2024. However, Newbrough founded a colony in New Mexico which he called Shalam, but it failed. There have been a number of local colonies (one in Montrose, Colorado, no longer in existence), and some minor ones exist today, such as the one in Tiger, Georgia. Small Faithist groups exist in some numbers, and no doubt they will contact you when they read this. ■

** If you already have a group, tell us about yourselves, and send progress reports.

** If you wish to form a group in your area, send in your notice.

** If you hope to contact just one or two Oahspe readers near you, or by mail, send in your request.

** If you have questions of any kind concerning Oahspe, send them in hopes someone will give you an answer.

** If you can answer any question sent in, please do so.

Please write clearly and be brief. Give your name and address if you hope to hear from other readers.

SPECIAL GROUP RATES for the purchase of the original 1882 edition of Oahspe.

1 to 3 copies	$14.00 each	plus 90¢ each postage & handling
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10 or more copies	40% discount	plus 90¢ each postage & handling

NEW

For these rates, payment must be sent WITH order.
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THE HEALING PRIEST

Only a little more than a year ago, the Reverend Ralph A. DiOrio, accepted that he was indeed an instrument of healing. Reverend DiOrio, a priest for 20 years is pastor at St. Bernard's Catholic Church in Fitchburg, Massachusetts. "This is God's work" Father DiOrio is reported to have said. He is as humbly amazed as anyone else at the amazing healings that have occurred.

He has hundreds of letters from grateful people who tell him that his touch has healed them of such ailments as infections, bone fractures, stroke, asthma, cancer, curvature of the spine, arthritis and more.

Those who have been healed agree that, as Father DiOrio passes his hands over them, they feel intense heat and electric currents, sometimes powerful enough jolts to knock them off of their feet. A few are even made unconscious briefly.

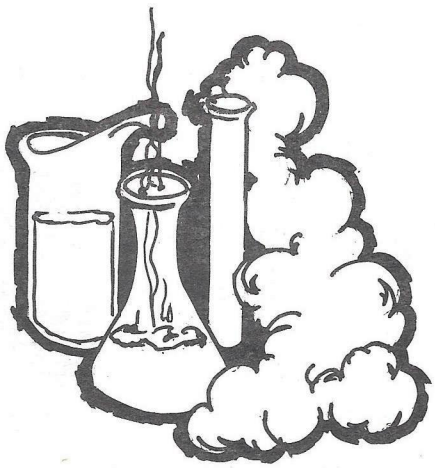
* * * * * * * * * *

PSYCHIATRISTS TURN TO ASTROLOGY

More and more psychiatrists are discovering that astrology is an extremely valuable tool when working with patients. They have found that a carefully prepared astrology chart can cut down the treatment time with the patient considerably. It is especially helpful when working with children.

Of course, most of the psychiatrists who are using astrology successfully, are not willing to be quoted by name for fear of ridicule and repercussions from organized medicine. As one stated, "I find it to be a very useful tool, but I also find that astrology is not yet considered respectable by my peers."

* * * * * * * * * *



GENETIC ENGINEERING

Creating new forms of life has become a possibility. Nearly a hundred laboratories in this country alone are now working with recombinant-DNA techniques. This technique allows scientists to identify a characteristic from the DNA molecule of one species and to transplant it into another, thus making a hybrid form of life! At present most research is on bacteria and viruses. Scientists hope this research will bring new knowledge about human genes and chromosomes, making the diagnosis, prevention and cure more effective.

On the other hand, there is a growing wave of anxiety. Critics say what if something should go wrong and deadly organisms escape into the populus? They could conceivably cripple the earth.

* * * * * * * * * *

THE EARTH IS CHANGING

Scientists have discovered a west fork of the San Andreas fault off the central California coast which could trigger much stronger earthquakes than previously thought possible. This discovery which links a number of smaller faults into a 400 mile long fault zone doubles the 200 mile long length of the offshore fault . . .

Also, the bulge in the earth northeast of Los Angeles is larger than previously thought and more evidence has been found that the bulge is related to earthquakes. Dr. Wayne Thatcher, of the U.S. Geological Survey, said new studies indicate "the uplift we thought ended at a point near Barstow in the Mojave Desert now seems to extend at least 4,500 square miles . . . The bump really represents a buildup of stress leading to similar earthquakes in adjacent areas."

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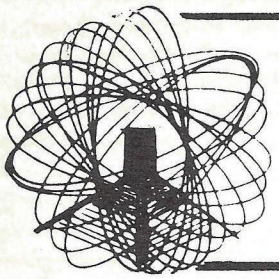


PSYCHIC SUSIE

Susie Cottrell, from Meade, Kansas has proven her unusual psychic abilities in lab tests. Time after time she can accurately name every card correctly on a face-down deck. She can correctly tell people in advance which card they will choose from a deck of cards! She has picked 32 out of 33 winners at a racetrack.

Susie, a teen-age farm girl, considers this ability a gift and that if she abused this power by too much gambling and the like, she might lose her powers.

(Continued on page 29)



TRUE EXPERIENCES

EXACTLY AS DREAMED
By John Shirley

Several years ago I went to bed with a strange expectant feeling and went to sleep quickly. That night I had a very strange dream. I dreamt I saw a man, whose face I could not see, gasping for breath. Then I dreamt I was upstairs and I looked out the window and some men in white suits were carrying out someone on a stretcher covered with a sheet. I knew I would not see that man again.

In the next week my father died. He was carried out on a stretcher to an ambulance by men in white uniforms. I could not see his face as it was covered by a sheet. All the while I watched from an upstairs window.

He died in the hospital. I never saw him again.

THE FEATHER CROWN
By Maria Cavalleri

In 1929 I lived in Trieste, in the home of my friend Sofia. She was widowed and had three daughters, aged 17, 10 and 8. The oldest girl, Maria, was employed by a woman language teacher. Because Sofia was not feeling well and needed Maria's help, she went to the teacher and told her Maria would have to leave her employ. The woman flew into a rage and swore that Sofia would be haunted by insomnia.

A short time later both of the younger girls complained of being unable to sleep and their health began to suffer. Sofia said she herself no longer was able to sleep quietly. She sent for a doctor. He examined the children but found no sickness. Suddenly he took the pillow from the bed on which the two girls were lying, asked for a pair of scissors and cut open the pillow. He found in it a feather crown plaited in a most artful manner.

Cutting the crown into small pieces, the doctor sprinkled it with holy water and salt and burned it. After that the children slept well and were restored to good health.

When Sofia told me this story I could not help laughing because I did not believe it. However, when I returned to Sofia's home the next day and opened the door of the bedroom, I saw her pulling a feather crown from her own pillow. I was stunned that something so beautiful, round and solid could exist. It seemed a work of genuine magic. Sofia burned the crown as the doctor had done and again was able to sleep.

ADVICE CAME FROM MY CHEST
By Mary Atkins

We lived on a farm when I was about sixteen years old. I was standing in the kitchen by myself when a voice came out of my chest saying "Hurry and hitch up your horse and go to town." It didn't say why I was to go, but I was up town soon and standing on the street below an entrance to upstairs rooms. Soon a lady I knew came down the steps.

I said, "Good Morning, Mrs. Radcliff, how are you?" She said, "Just fine." I replied, "There is something the matter that you are keeping to yourself."

Some time later I heard that she died of cancer of the breast; and that she never did tell anyone, not letting anyone see her undress.

A VISION OF TORMENTED SOULS
By W. H. Hovdan

To begin with I am no writer, but will try to tell of mystical experiences I have had. This concerns a prison camp in Europe that existed some time in the past. I had to spend time there psychically and see how the human prisoners lived and what they went through.

We came in packed box cars to camp—thousands of prisoners. There was very little food. Many died of starvation. They were lucky. That is the way we thought of them. The ones in authority got an idea—"Why not let them feed upon themselves?" It would help thin the population—and give them something to eat. There was a large cold storage building or ice house where the human bodies were stored. Prisoners were forced to cut up the bodies. The ones that did this were normally not right in the head or soon got that way. The same way about the ones that ate human flesh.

It was lots of suffering for prisoners and by the time it came to leave the physical dimension, most were in a mentally deranged condition. This brings up the second condition. Most all of the human souls or spirits that passed on at this camp were packed in a mass high above this camp like a giant cloud—packed together

(Continued on page 29)

SEARCH readers: Have any of you experienced an unusual happening in your life—something that has no explanation according to general acceptance? If so, would you be willing to tell us about it? SEARCH is the magazine for its readers, and by its readers. Send your story to SEARCH magazine Amherst, Wisconsin 54406.



HEAVEN IS SOLID

by RAY PALMER

It isn't often that I touch on strictly religious subjects, but I have long wanted to tackle a phase of religion that has intriguged me through all my studies of the various religions of Earth. Almost without exception the world's religions have a concept of Heaven, a place we go after we die. The type of environment differs in some respects, but in general, it is a rather consistent concept. First, it is almost universally agreed that the direction the spirit takes upon death is *upward.* (With the exception of the condemned spirit, which *descends*—into Hades, Hell, the Depths, etc.) Looking at it from a scientific standpoint, up can mean only one thing to an inhabitant of Earth, that is, *away* from Earth. When the astronauts went to the moon, they arrived very soon at a place where Earth was no longer below them, but floating *beside* them in space, or *behind* them—the illusion of being *below* was gone. Also, considering that Earth is a sphere, any direction we leave the planet is up. Geographically speaking we have to measure our travels in miles. Miles away from Earth.

That is where the problem of the location of Heaven has intrigued me, since to consider *up* as the location of Heaven is to say that the planet Earth is the very *center* of Heaven, and the entire space surrounding it logically is Heaven. The incongruity of it strikes one instantly. We really don't need all that area for the spirits of the small planet Earth over a period of anywhere from the biblical 6000 years to the 4½ billion years of the scientific concept of the age of Earth. Obviously all the persons born on Earth in that range of time could be housed in a very small diameter of space. Perhaps on the inverse square concept, an area no larger than the orbit of the moon would provide all the room necessary.

Assuming that, we come to a geographical location quite near the surface of Earth. So near, even, that we can reasonably say that at least a portion of Heaven exists in the atmosphere. The densest part of our atmosphere extends about 600 miles upward. Behind that we have lessening densities of atmosphere. Some religions refer to this difference in density, and propose that the "level" to which a spirit ascends depends on its quality of "goodness", so that the "heaven" to which it ascends becomes a matter of location in differing densities of the atmosphere. Some religions even refer to "the air" as a composition of the heavenly arena.

It is commonly assumed that there is a difference between "spirit" and "matter"; however, if the abode of the spirit is in a material environment (hydrogen, oxygen, argon, neon, any of the gases that make up the atmosphere) we are talking then about a "material" spirit. Sir Richard Crooks actually weighed a dying man, bed and all, and found that the scale indicated a loss of approximately three ounces at the instant of death. If this is true, then we have a spirit upon which the laws of gravity still function (if we say gravity is the attraction of matter). We also have a material spirit.

Matter, speaking in the terminology of the physicist, is composed of atoms, ranging from the least complex, hydrogen, to the heavier elements such as lead, uranium, etc. The kind of matter is determined by the number of the basic building blocks of atoms—electrons and protons. The kind of matter is also determined by their relationship in space to each other. Many of you may have seen the models of atoms made up of ping-pong balls representing electrons and protons. Strictly speaking, the atom is composed of almost entirely empty space. Each particle is separated from every other particle by a tremendous void, relatively speaking.

Let us envision a sphere of iron one inch in diameter. It is composed of a specific number of iron atoms, made up of electrons and protons with a lot of space separating them and locking them into a fixed relative position. Assume that we used a factor of 1800 to multiply the space between each particle. To our comprehension the sphere of iron would expand to a diameter tremendously greater than

our original one inch. The sphere would vanish from our sight. Its "density" could be far less than the same volume of air. We could not touch it, or even sense it by any instruments we now possess. Yet, if we multiplied the space between our own body particles by the same factor of 1800, we would discern the sphere of iron seem to shrink down to its original one inch, and again we could hold it in our hand, and if we threw it at someone, we could injure them severely.

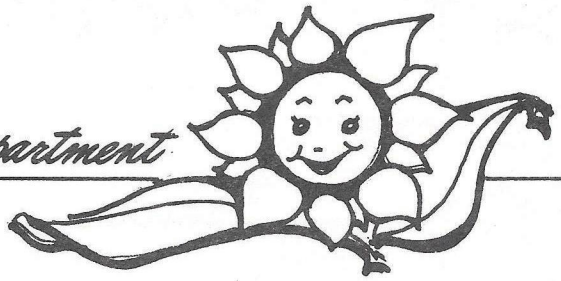
Religions in general tell us we have a physical body, and a spirit body. Some fail to differentiate between a spirit and a soul. But biblically speaking, we are "souls", and body and spirit are attributes of our "living" condition. The body decays into dust at death, but the spirit is permanent. Since it is matter also, as we have suggested, its basic particles do not suffer disintegration, but remain fixed in their relationship to each other. They function in a similarly material environment which religion compares to "the air", and calls Heaven.

Thus, it is necessary to come to the conclusion that if both of us died, and ascended into Heaven, we would carry with us an atomic or sub-atomic structure which would be impossible to differentiate from the previous environment of our lifetime. It would also allow us to "fit right in" to our new environment, with no need to face the problem of being unable to "relate". All the lessons and skills we learned in life would serve us in good stead in our new location. And if you so choose, you could kick me in the pants and I'd probably let out a yell. It seems to me that your foot would not pass harmlessly through me, inasmuch as that foot would have an identical atomic particle relationship to my posterior.

To me it seems that Heaven is a very *solid* place, and it also seems to me that any more complicated concept is totally unnecessary to an eternal existence.

Here's hoping I see you there, and that we can shake hands with *feeling.*

Smile Department

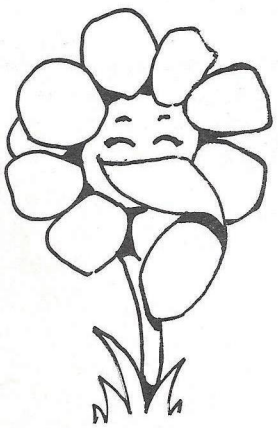


You can tell that you are really getting old when you sit in the rocking chair and can't get it going.

Memory is something that tells you that you know the guy but doesn't tell you his name.

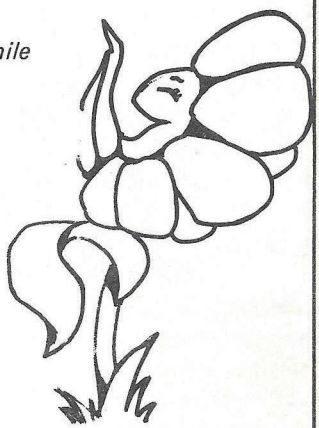
Don't knock the weather. Ninety percent of the people couldn't start a conversation if it didn't change once in a while.

Life is what happens to you while you're making other plans!



There's one advantage to being married: You can't make a fool of yourself without knowing it.

A father who was teaching his teenage daughter to drive explained the rules this way: "Go on green . . . Stop on red . . . And slow down when I turn white!"



My little niece, who must know every animal at The Farm, tells me there's a sow there named Farrah Fawcets.

Student: I plan to get my degree in Egyptian Plumbing—you know, The "Pharaoh Faucet Majors".

THE HOLE AT THE POLE RE-EXAMINED...

This is the second in this series of "Hole at the Pole" reprints. The following is an editorial and photos first published in the June 1970 issue of FLYING SAUCERS.

On our cover this month we reproduce the most remarkable photo ever made. It was taken by the ESSA-7 satellite on November 23, 1968. On the opposite page we reproduce another picture, taken the same day by the same satellite with the same camera under the same conditions. Both are official, unretouched photos provided by the Environmental Science Service Administration, U.S. Department of Commerce. The grid pattern of latitudes were printed automatically by computer calculation when the picture was taken, and are therefore an integral part of the original photo designed for purposes of exact identification of the areas shown in the photos.

The photo on the front cover is of the north pole. Both show a remarkably clear photograph of the cloud cover on that day over both poles. Both depict about 40% of Earth's total area. As of December 10, 1969, ESSA-7 had taken 39,953 pictures, when it was placed on standby mode. During 481 days, the cover photo is the only one which shows a total lack of cloud cover over the north pole, which is otherwise perpetually and almost completely obscured by clouds. It is this feature which is the most remarkable one concerning this photo, although the detail and pattern of the clouds present in the photo is also considered to be remarkable.

The photo of the south pole is equally detailed in its cloud pattern, but unlike the north pole photo, it shows the polar area completely covered by clouds, thus no surface detail is observable. However, it is reasonable to assume that, had no clouds been present, the photo would still have revealed the blank white expanse of the south polar ice and snow fields, the ice cap that covers the Antarctic continent beneath 10,000 feet of ice. Thus, even without a cloud cover, the photo would have appeared almost identical.

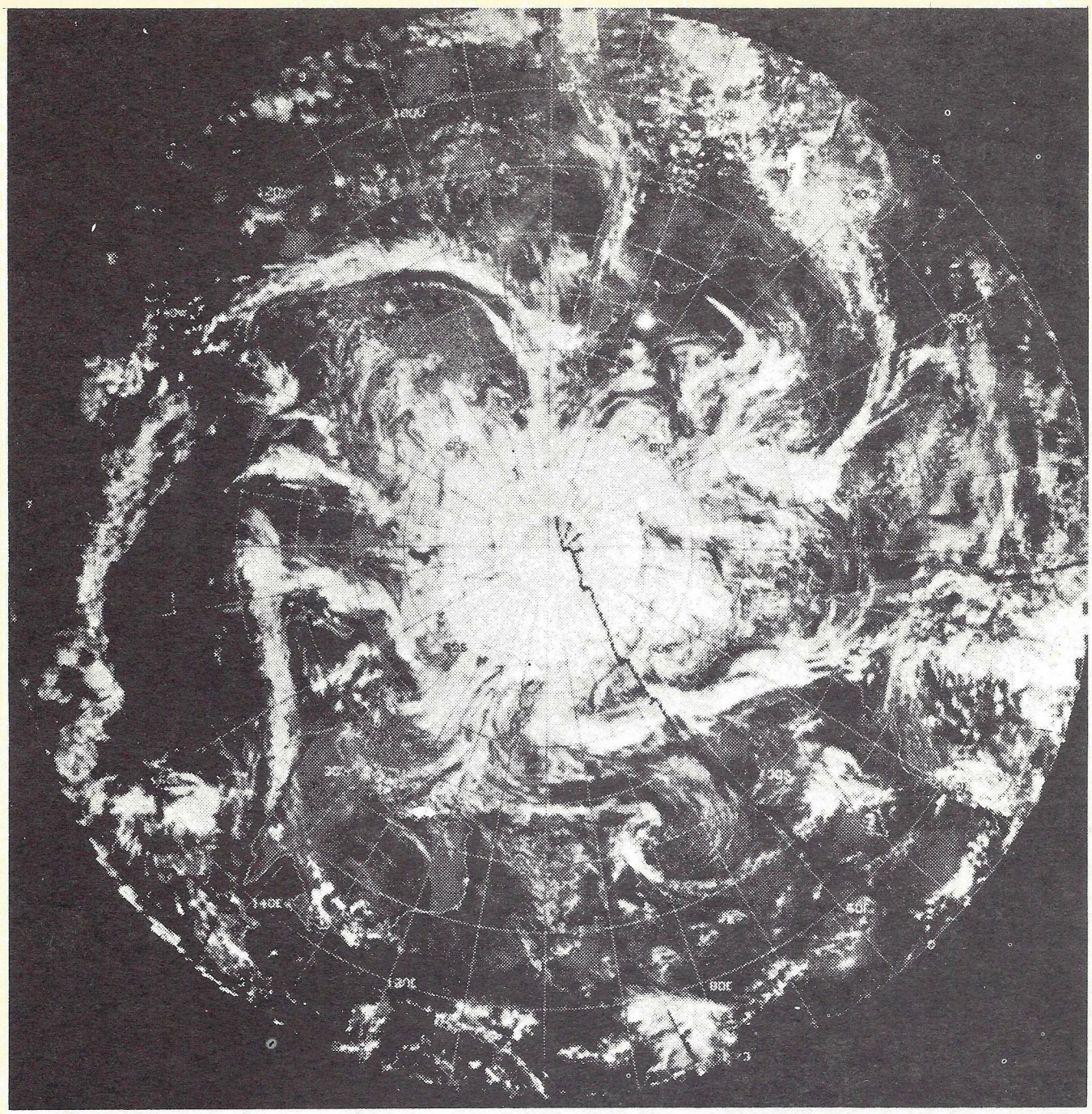
The north pole photo, lacking clouds in the polar area, therefore reveals the surface of the planet. Although, surrounding the polar area, and north of such areas as the North American continent and Greenland, and the Asian continent, we can see the ice fields of the 8-feet thick ice, such as the tanker *Manhattan* recently smashed through in its historic voyage through the northwest passage, we do not see any ice fields in a large circular area directly at the geographic pole. Instead, we see—

THE HOLE!

One of the severest criticisms leveled at us in past years because of our theorizing concerning a hole at the pole and a hollow Earth has been the fact that none of the photos (well over a *million and a half* of them) taken from satellites have shown such a hole. There have been a half-dozen, taken from orbits more equatorial than polar, which have shown the dark area revealed in this photo, but impossible to record as definite photographic resolution of such a phenomenon as a hole.

NOW WE HAVE A PHOTO!

Our primary reason in printing the picture of the south pole along with



Remarkable cloud cover photograph taken over the south pole by ESSA-7, November 23, 1968. The grid pattern of latitude and longitude was printed automatically by computer calculation when picture was made.

the cover photo of the north pole is to cut short, before it can be advanced, the comment that the circular dark area is due to a peculiarity of the ESSA-7 camera, which would leave the central area blank—some lens factor which can be satisfactorily confirmed by consulting technicians who made and operate the camera. As you can see, the ESSA-7 camera photographs the complete area in great detail, including the central area. Of the 39,953 photos transmitted by ESSA-7, *all* have given clear definition of the central area of the photo. Because our critics have based their criticism on the absense of a photo showing the hole, we suggest now that they do not resort to quibbling and set up some other requirement similarly based on "evidence still to be acquired, therefore non-existent", and admit that they are hoist by their own petard.

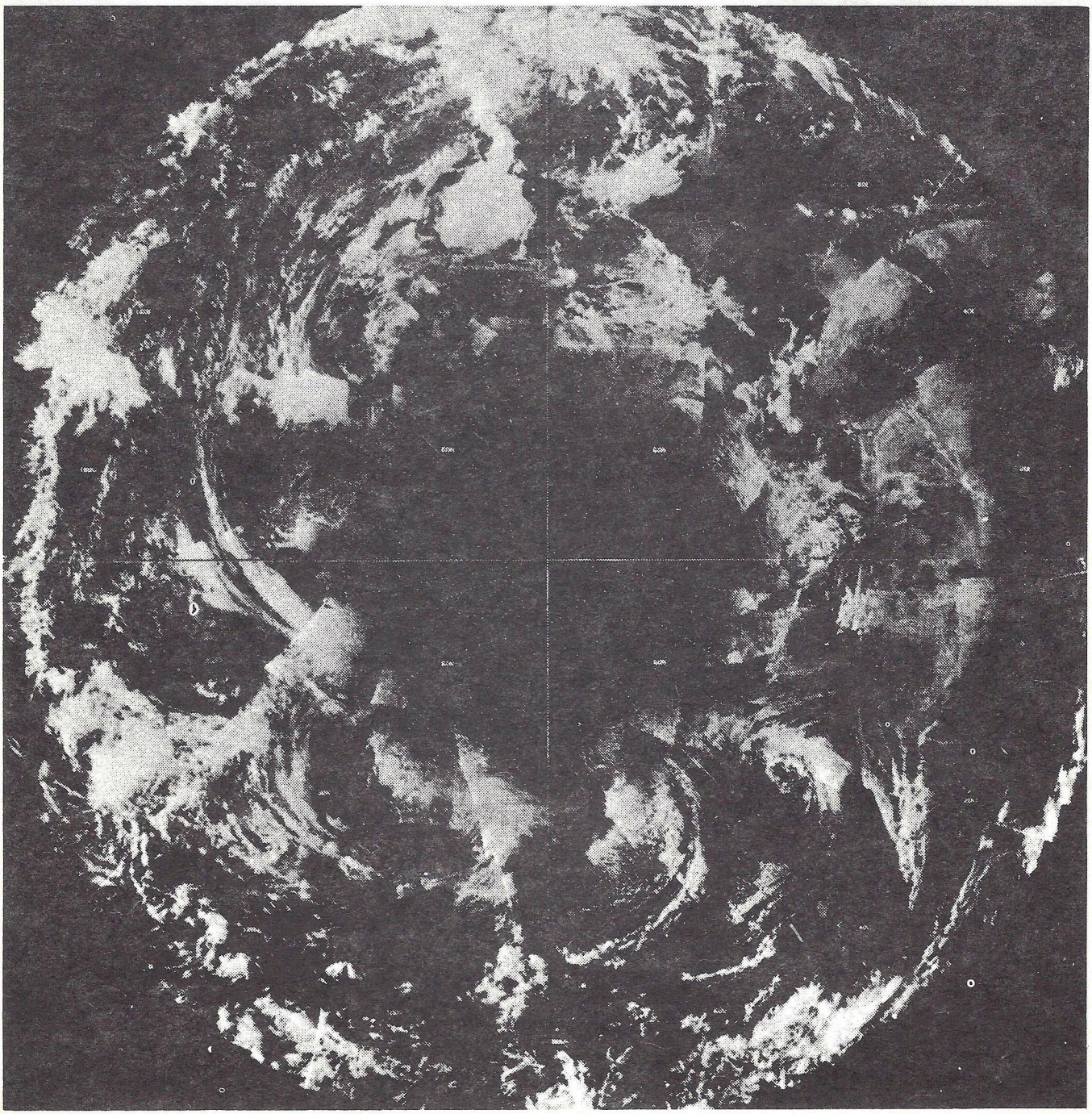
However, in order to bolster our own position even further, if that would be *necessary* (!), we want to forestall the point that is sure to be made that it is unwise to base a conclusion on a single photo. It could be a defect! So, we present two photos of the same area, the north and south poles, taken by ESSA-3 on January 6, 1967. Once again a fortunate and rare circumstance of lack of cloud cover over the north

pole reveals–

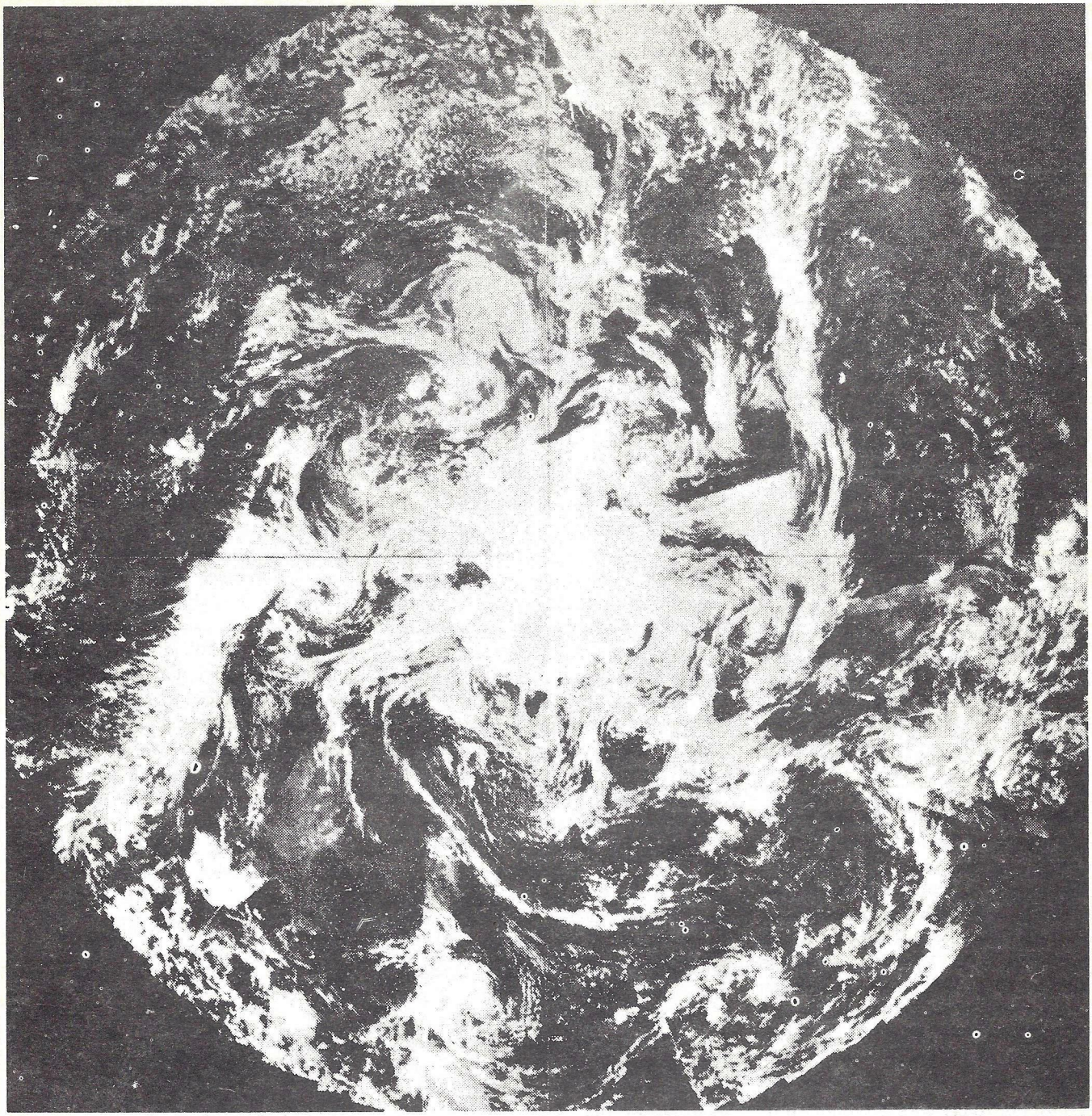
THE HOLE!

How many more photos will we require to establish a fact? You can be sure we will present them as they reach us–and they are difficult to get! Why should this be, you ask? If there is a hole at the pole, and our scientists know it, why don't they tell us? Well, they do! They have released and published both of these photos, but the remarkable thing is that, not knowing what to say about it, they end up by saying nothing. All they say is that it is "a remarkable photo". Why say "remarkable" concerning these photos, apparently in reference to the detail of the cloud cover, when there are a MILLION photos of cloud cover, many of them far more "remarkable" (as cloud cover) than these? So, it seems they have contented themselves with merely presenting the photos, sans comment, so that they cannot be accused of hiding anything when the hole is finally noticed.

If flying saucers have been in the top secret file, then the place they might come from certainly would be! Passing over the subject of flying saucers, there are many more reasons why a hole at the pole would be classified information. Militarily, it would seem to be highly significant, particularly if the inside of the Earth is inhabited (perhaps by a race far superior to us scientifically and technologically).



This photo was taken on January 6, 1967 by ESSA-3, clearly showing the hole at the north pole.



The south pole area, photographed January 6, 1967 by ESSA-3, showing south pole ice cap cloud cover.

It does not seem to be a question of "why" there is secrecy, but that there actually is a lack of discussion of a fact that should be the most startling ever discovered about our planet. We have presented two photos of a hole at the north pole. Are we to say that the camera, so dependably accepted for its truthful representations in more than a million other pictures of the surface of Earth as seen from our orbiting cameras, is in these two instances a "liar", simply because we don't want to see that hole that "cannot exist" (so we have been taught)?

But we haven't really been taught that! More modern concepts of the formation of planets adopt the "vortex" or "whirlpool" theory, which states that bodies in space are formed by rotating motion in the ether which collects matter at its center, gradually adding to it until it becomes a sun or a planet or a satellite

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or a comet—and that in the process, the semi-spherical object has the typical formation of a vortex, such as you observe in the water going down the bathtub drain, of a "hole at the center of the whirl". Thus, in this theory, quite widely held by astronomers and physicists, many planetary bodies still have this typical hole at the center of the whirl that has formed them.

Looking through our telescopes, we see spiral nebulae in space. All of them have the "hole". True, there are "gaseous" nebulae which do not seem to have any particular "form", and these do not show any evidence of a hole or whirl in them. The theory here is that the condensing matter is there, but that no major whirling motion has commenced which would be necessary to form that elemental matter into a stellar body such as a planet or sun.

But perhaps the best evidence of all is in the recent photos (which strangely enough we have difficulty in securing!) taken of Mars by the two Mariner probes, which show the Martian polar "ice-cap" to have a perfectly circular and inexplicable black circle at the exact geographic pole. Scientists are unable to explain why the frozen substance (whether water or carbon dioxide) is frozen at the relatively warmer outer edges of the polar area, but not frozen at the point where the cold would be most intense.

We can add to this an old astronomical observation which reports that while observing Mercury cross the face of the sun, during a Mercurial eclipse of the sun, a startling brilliant dot was seen in the center of Mercury, which seemed to be a hole through which the sun was shining. Naturally, this was discounted as illusion, but today we can wonder if it isn't true that just at that moment, the polar orifice of Mercury, formed as other bodies by a vortexial action, had not presented itself at precisely the proper position to be observed?

In past issues we have pointed out why it is difficult, if not impossible to get to the north pole, or the south pole. We have answered critics who have claimed that the Swedish airline flies over the pole daily, by publishing an admission of the airline that this is poetic license, and that actually they do not come within 150 miles of the geographic pole because of the non-functioning of navigational instruments. In fact, there are so many mysteries about polar travel, that we can't go into them here, in an issue already ready to go to press and plagued by a postal strike which has forced us to desist printing any newsstand copies (only subscribers will get this issue *after* the strike, and the mess is cleared up, which means much delay).

However, we will present a complete rundown of the entire subject of a hollow Earth in a future issue, which will also set straight some of the claims made by others, such as Raymond Bernard, etc., who have quoted freely from us, and quite often rationalized us almost to the point of being ludicrous. All we have to say in this issue is that you have asked why no pictures taken from space show the hole at the pole. Our answer to that is that such pictures are rare, because of the constant cloud cover, and the difficulty of identifying the planet from space. Our satellites even say that Earth is uninhabited! And of course, our answer is—there *are* pictures, and here are two of them!

Even in biblical days, the existence of this cloud cover was known, and its effectiveness in hiding the secret was well known. Let me quote just a few: (All of these are from the book of Job.)

"He stretcheth out the north over the empty place. . ."

"He bindeth up the waters in his thick clouds; and the cloud is not ren under them."

"By the breath of God frost is given: and the breadth of the waters is straitened."

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? Which I have reserved against the time of trouble, against the day of battle and war."

"Out of whose womb came the ice? and the hoary frost of heaven, who hath engendered it?"

"The waters are hid as with a stone, and the face of the deep is frozen."

The following quotations are from Isaiah:

"For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north.'

"Yet thou shalt be brought down to hell, to the sides of the pit."

Ephesians says:

"Now that he ascended, what is it but that he also descended first into the lower parts of the Earth?"

In Psalms we find:

"He made darkne· his secret place; his pavilion round about him were dark waters and thick clouds in the skies."

"Then the channels of the waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He brought me forth also into a large place; he delivered me because he delighted in me."

Generally, in the bible, reference is made to a "pit", variously called Sheol, Abbadon, Appolyon, the deeps, the sides of the north, the foundation of Earth, and that a throne of God exists "in the sides of the pit", or in Abbadon, etc. And it is hidden beneath clouds, and made inaccessible by ice.

Today in Palestine, the Jews are finding that the Bible was very accurate in many things, which serves as a guide to them in finding the natural resourses and the ancient remains of ancient peoples exactly where the bible says they are. It would seem that the bible, in its weird references to the frozen north, to the pit there, how it is perpetually hidden by clouds and guarded by ice, might also be recording accurately.

Job said: "He stretcheth out the north over the empty place. . ."

Admiral Byrd said: "That enchanted continent in the sky, that land of everlasting mystery!"

Admiral Byrd, in his polar expeditions, stood "in the sides of the north" and looking up, could see the other side hanging mysteriously in the sky, probably 800 miles (more or less) away. Perhaps Job saw that same mysterious land of the north, "stretched out over the empty place" in the "treasures of the snow".

ESSA-7 and ESSA-3 have produced photos which render it entirely credible.—Rap.



Ann Wigmore D.D.

Dear Doctor Ann

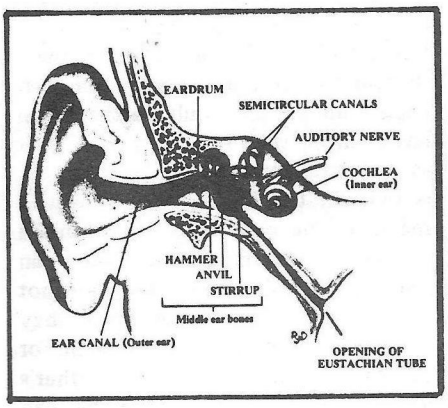
Ann Wigmore D.D. is a Doctor of Divinity who has devoted her life to the development of healthy minds and bodies.

Dear Dr. Ann: Nowadays there are many so-called "natural" foods in the grocery stores. What do you think about all of these commercial products?—N.J.C.

Blessed One: Natural Cereal Grains vs. Commercial Granola *and the like. When grains are cracked, rolled or shredded their life is destroyed. The protective sheath is destroyed and the contents are subject to oxidation—a life destroyer. Several serious disadvantages accrue quickly. The oil inherent in the grain begins to oxidize and thereby becomes suspect of becoming a carcinogen. For this reason the broken grains in commercial granolas should be kept sealed and refrigerated as well as possible. Rancidity is nothing more than oxidized oils, and commercial granolas can and do become rancid. Another disadvantage in the broken grains of commercial granolas is the loss of the enzyme activity. We know that one of the advantages of sprouting grains is the activation of their enzyme system. By utilizing sprouted grains in a home-prepared granola, the tremendous boost of the enzyme system is activated.*

Dear Doctor Ann: Old age is getting to me. I'm finally having to admit that I can't hear very well. Is there anything I can do to improve my hearing?—R.N.W.

Dear One: How little understanding we have about our ears. This wonderful gift, which is a part of our body, has enough electrical circuits to provide phone service for city use, yet it has only a one-inch canal which runs to the eardrum, twisting to protect the very delicate inner components and warming air in cold weather. This canal has over 5,000 wax glands and



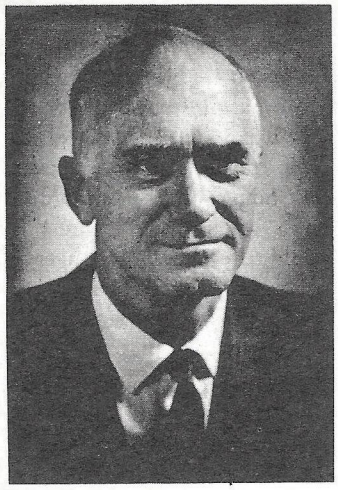
THE EAR

acts as a fly paper trap so that no dust, insects or other harmful things can get in, especially when a person is swimming. The drumhead and small hinges are fastened together with three tiny bones, the inner ear being the organ which does the hearing. The hard bones are filled with watery fluid and the snail-shaped cochlea in the place where these thousands of microscopic hair-like nerve cells are each tuned into a particular vibration. When the middle ear's stirrup knocks at the window leading to the inner ear, this fluid is set in vibration, the waving producing the electricity that feeds into the auditory nerves. There are over 30,000 of these nerves or circuits which go into the person's brain. The cochlea feeds the messages and converts them into meaningful sounds, but the brain does the main work. Generally our own voice sounds differently to us than it does to others. If we play the tape recorder back to our voice, we understand the difference and what happens when persons become hard-hearing.

The main reason the tissue loses its elasticity is because the hair cells degenerate or become caliumfied due to deficiency in foods such as those containing Vitamin B complex. Sprouts contain a lot of Vitamin B complex and are a most complete nourishment which helps to keep the nerves and the brain well supplied and in good shape.

Persons suffering from ear conditions should realize how essential for the welfare of a healthy body it is to have about fifteen minutes exposure to the sun and air per day. A juice diet of sprouts, greens (weeds), rejuvelac and watermelon juice is indeed valuable in helping to clean out the ear glands and the electrical circuit. If something is wrong, the first and most important step to take is to improve the diet. If there is pain in the ear, I have known persons to get relief in a few minutes when using only a few drops of fresh chlorophyll from wheatgrass. Deep breathing two or three times per day can be very helpful. Drinking plenty of fruit and green juices, taking a daily enema, rubbing the body with a rough dry towel, and walking outdoors a mile or two per day will help the blood circulation. There is no need for one to stay deaf if the person is willing to improve the general health of his body.

READERS: Send in your questions to DOCTOR ANN, SEARCH magazine, Amherst, Wisconsin 54406. Please enclose a large, self-addressed and stamped envelope.



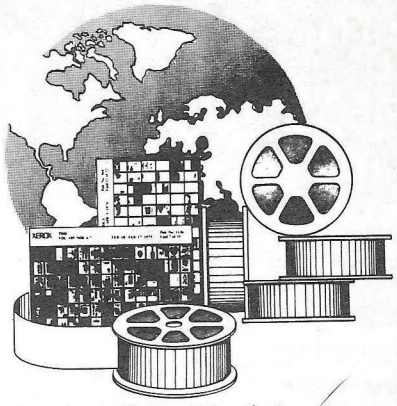
Vern Overlee, medium

THE *Beautiful* WORLD OF SPIRIT

Contributed By VERN OVERLEE

"Our aim is to put spirit in contact with those in your world who reach out to open the barrier which separates our two worlds, which in reality, are one."

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Question: Are people from the spirit world *always* assigned to new born babies *for protection,* and are some also assigned at that same time *to give additional forms of aid to the same baby?*

Answer: From conception, the spirit world is in charge. With the birth, it is reinforced with it's own forces, always reaching to other forces in a network of thousands endless. Every one has a duty and they are drawn to you as the need is there.

Question: I was wondering why those who are assigned to various duties in the sport world, especially gatekeepers, are not trained so they can be knowledgeable in their work. Wouldn't this training of gatekeepers or protectors prevent much of the obsession and possession that has been sending countless people to insane asylums?

Answer: 'Tis a pity. But, it is life. Once they become expert in their job, they no longer need to come back as a gatekeeper. They progress to another plateau and they stay at that until they are proficient—until they have mastered the job, then, they go on to another stage, another plateau, another duty, growing, expanding, progressing. When they are thwarted, they must return again in this position until they can hold back intruders. Intruders cause horendous conditions, spilling misery and problems into the lives of those they were sent to guide and help by leading directly their course in life. They have failed, yes, failed, the one they were to protect, hence their anguish is much greater than yours, so feel for them, encourage them, pray for them, lend them your strength through good thoughts toward them and, as you help them, they can then help you.

Question: If there is such a thing as reincarnation, I wonder where my soul (spirit body) came from. I was under the impression that my body is inhabited by a spirit force who had lived in the spirit world after having discarded a previous physical body. I am rather confused about this.

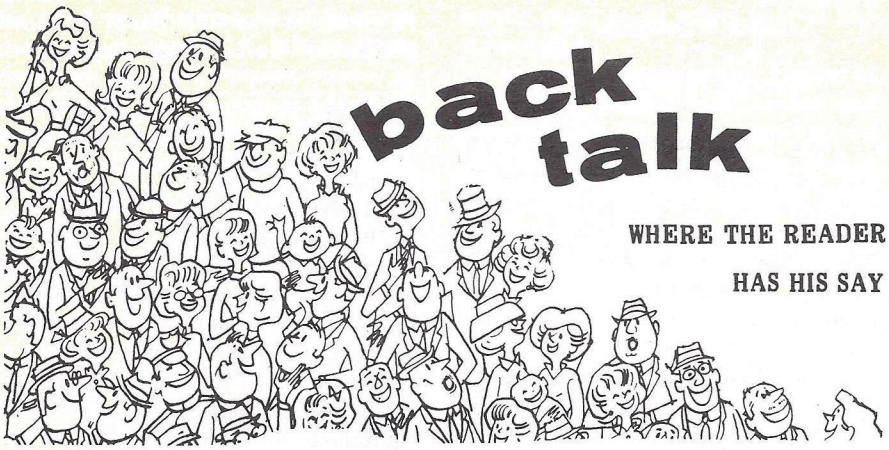
Answer: This, my child, is as much as any one can explain about reincarnation. There are as many theories as there are people, for each person understands only to their own level. Those who bring out their level as the truth, bring harm for the truth is only in the level of the one who receives. The understanding is limited by their understanding. Who can understand a dimension they are not in? Who can explain a dimension they are not in; Who can be responsible for other's thoughts, for other's knowledge? Only he, who is he, can be.

Dear Sir: I noticed that in answer to a question you mentioned healing, and I wondered if you could help my wife who has been mentally ill for twenty-five years. I know I am grasping at straws but I must try and keep hoping for the best. Thank you.—L.W.

With your wife we find a condition of the body whereas the spirit is unable to function to its proper extent. This condition is one of such long standing that a series of steps must be taken to once again insure the re-entry of the full force, which is the beautiful one you once shared. She awaits you still as beautiful as ever, as loving as ever. Some ways better for this time. Still the horrors of being held out so long cannot be expressed. Still will be forgotten and erased.

Should you write direct for a sitting, the one whose pen we direct shall sit for a set time at an agreeable time, whereas we can assess the damage and the possibilities of any change. You will suggest the time and date and perhaps it will correspond.—H. Drummond.

This "Beautiful World of Spirit" series features your questions with answers from a group of spirits whose words come through automatic writing. Send in your inquiries to SEARCH Magazine, Amherst, Wisconsin 54406.



SPACE PROGRAM SHOULD HEED COSMIC LAWS

Dear Editor:

The elements of the Universe were created to serve man—not man to become a slave to it. Nobody rules the Universe but the Supreme Intelligence that created it. Our space program can advance much more rapidly by knowing these Cosmic Laws instead of resorting to bulky substances to push a pound of matter into space. Our spacemen will endure outer space when he learns to let go of man set laws and become the Cosmic Being he really IS! He will flow with the Law and not become a victim of so-called mind. God has never denied life to enslavement nor will man understand God's Cosmic Laws by restricting himself to a philosophy of life that is held by gravitation. Much work has been put into our space program, but how simple it is to accept "unconditional reality" instead of this so-called hypnotic state by state of advancement. Unless man returns to these Universal Laws of the Universe—the laws he has set in motion will destroy him and the planet that he was put upon for spiritual (Cosmic) unfoldment. When will man know that a piece of steel is an electrical force and not a weight to hold him down it is no mystery how our Cosmic Brotherhood achieve space travel. Man has long forgotten his Divine Birthright! The Cosmos is his infinite home without any reservations in restricting him as God's Instrument of Light.

America passed up the opportunity to stop mankind from destroying this planet by being its sole atomic producer and owner. Now Russia and many other materialistic nations seek power and wealth from it. Mankind does not have to resort to this form of energy for heat or its usage for the destruction of mankind and this planet. What affects us here also affects outer space and our Cosmic Brotherhood is concern. Our only hope now is to put much of our energies into space advancement so that mankind upon this planet will look to us for security and spiritual unfoldment so that we can face our Cosmic Brotherhood without shame. The more universal we become—the better it is for us and our planet. From the four corners of the earth God brought His children from oppression united under one flag. Isms enslaved them but God's Love united them—now we must not let our Divine Creator down. We must live in Cosmic Consciousness to reflect our Divine Creator and to enjoy spiritual happiness by our compliance to, also, His Cosmic Universal Laws that affects every atom in it.

With kindest respects, I am,
Sincerely,
Dr. Frances Daniel Ruggiero, Ph.D.

• It might be a good idea if we could define these Cosmic Laws.—Rap.

BRING BACK "SHAVER MYSTERY"

Dear Ray,

I would like to see you republish the complete Shaver mystery from A to Z. Now that Shaver has passed on, I don't feel that this mystery should be allowed to just fade away! There are millions of the younger generation that have never heard of Shaver and I'm sure many would be fascinated in this subject if they knew about it. I think there is a good chance that a new magazine covering this subject along with the ancient astronaut idea would have a great possibility on the news stand at this time.

Sincerely,
Frank Brownley

• What do our readers think? Almost the entire Mystery was published in the 16 books of HIDDEN WORLD, about 6 of which are still available. However, this constitutes about 4000 pages of material. The cost of reprinting is rather staggering. A book that thick would cost about $35.00. We doubt if we could get 1000 people to buy at that price. Also, we don't have that kind of investment capital. It might be possible to publish as a series of paperbacks of perhaps 64 pages, on a monthly basis, and sell them on a subscription basis. We wonder how many of our readers would want to subscribe for such a magazine, at a price of roughly $12.00 per year? We'd need about 1500 subscribers to cover costs. Anyone who is interested, please write us. But please, don't send any money!—Rap.

CONFUSING TO MANY OF US

Dear Ray Palmer,

I have a question and a mystery that concerns OAHSPE and John B. Newbrough. How important was the fact that JBN used "laughing gas" and automatic writing to obtain OAHSPE? There is a deeper aspect to this question.

If the "laughing gas" set the stage for JBN to enter some mystical state, we are faced with another problem. That problem is the subject matter of OAHSPE. The reason for this is that many other "great works" can then fall into this category because they were obtained while in some sort of a mystical state. These include: BOOK OF MORMON by J. Smith, CHRISTIAN SCIENCE & HEALTH by Mary B. Eddy, SECRET DOCTRINE by H.P. Blavatsky, TREATISE ON WHITE MAGIC by Alice A. Bailey, SHAVER MYSTERY by Richard S. Shaver, and many others. Each of these works was obtained by entering a mystical state either with the aid of chemicals or by ritual. The "structure" of that mystical state can be deduced from

the subject matter in the works.

The nature of that mystical state seems pliable and formable to almost any shape and concept. Our christian concepts of heaven and hell seem almost as fluid. This very pliability shatters the rigidity of many orthodox people no matter what they are rigid about—religion all the way to UFO extraterrestrials. So the problem then becomes not the literal interpretation of these great works but the abstract wisdom and laws which apply to ALL creation throughout eternity. We are left with a thing that seems to change and expression with more profundity than a STAR TREK creature from another world. We are left asking what is the real nature of this thing? It takes so many forms and shapes whenever the situation appears to demand a new sort of expression or environment.

This is confusing to many of us who were raised in an educational system which taught us to know and exist in a literal and logical world. We are facing a seeming new world which is not what our brains and senses tell us exists. Perhaps there is a clue in the two words, reality and actuality. We have learned to think that all that exists is a reality. Perhaps this is only partly true. The sum total of all creation may form a reality for the CREATOR whoever and whatever it is. But, at our level our perception of creation may form only one of an infinite number of realities. Hence we see that actuality may form the reality of the CREATOR but our perception of reality may form only one infinitesimal part of actuality.

The above seems to be one of the reasons that science fashions all types of tools and instruments to detect that actuality. The scientist still has a problem of finding meaning for that instrument data or output. If that meaning falls outside of reality that he and other scientists have constructed, someone must restructure that reality closer to the actuality indicated by those instruments. What are the mechanics of restructuring that reality? In answering that question it seems we will understand why OAHSPE contradicts the SECRET DOCTRINE and others. This may seem like a simple question to someone who has the answer or fact. Remember that answer must be able to explain and detail every contradiction in these "great works".

Perhaps your readers can clarify that answer.

Kenneth Willoughby
P.O. Box 317
Fairacres, N.M. 88033

• That Newbrough used "laughing gas" to put himself into a trance in order to write OAHSPE is a new one on me. However, he *was* a dentist, and if you use that as a criterion, all dentists write books under nitrous oxide trance! Having made that silly statement, let's go on and say that all the books they write would contradict each other. And this seems to be a fact I deduce from reading very many "inspired" books. Maybe the "authors" are writing from their own limited experiences. Perhaps it is also true that, like us, not all spirits think alike, are educated alike. There must be as many differences of opinion in the spirit world as there are among us. To reject any of them simply because they disagree would face us with that old argument, which is the "true" one?

Even OAHSPE cautions us not to "accept" a book just because it "fell from heaven". It says "Not immaculate is Oahspe". Any book is to be read with judgment. Think about it, then decide what is acceptable to you. Never take a thing strictly on faith. Be responsible for your own beliefs. Let's just assume that the Creator is the only reality. And since the Creator is "forever unattainable and incomprehensible to our finite minds", let's quit insisting that we must learn the ultimate reality; because obviously we never will. Our understanding of things will grow forever as we exist forever and experience forever. Anything else would lead us to THE END, and none of us wants to end!

As for why OAHSPE contradicts THE SECRET DOCTRINE is pretty obvious to me—the spirit authors of both disagree. And why shouldn't they? Neither can possibly be in possession of the ultimate truth, unless they are the Creator. And the Creator has the nice habit of letting us do our own thinking and form our own conclusions, which is why HE personally never writes books, but delegates that task to his creations—that's us, and whatever spirits we might meet up with. Being the inquisitive, curious person that I am, I don't think I'd like to have the ultimate answer. Leaves very little to occupy my mind in the endless future. It would be like final death to know the answer to everything.—Rap.

SEARCH FOR SANITY

Dear Ray:

In the year 1923, Germany was engulfed in a frenzy of inflation, which soared prices to astronomical figures. To mail a postcard, then, it cost three billion marks, and the price for a single loaf of bread was ten billion marks. The German mark, at that time, amounted to about the equivalent of what a quarter coin bought in America. Savings of a lifetime were wiped away, with each new currency, and as fast as the one in use became worthless, a new medium of exchange was being issued, to replace the valueless one. Shopping women had to trundle to market, wheelbarrow loads of print, hurrying constantly, so they might be in time to buy enough for a meal, before prices skyrocketed even higher.

The situation at present is building up to an identical predicament, and it reminds me of a drunk going around and around, in a revolving door—he's plastered to the gills but the whirling around is making him even dizzier—and he's gotten to the point where he can't remember whether he's going in or coming out. Isn't it a fact, that when "greed and avarice" wallow in sullied minds, common sense diminishes proportionately?

From FORUM No. 41, Feb. 1968, I'm quoting your reply to a letter from Ruth E. Speaker: "Today we are witnessing an increase of wage payment which is not matched by an increase of productivity, so we have an inflation which will eventually reach runaway proportions, wiping out the overpayment of wages". Aye! Truer words were never more truly spoken! The solution to our problem is *in your very words.* It's such a simple answer nobody gives it a thought . . . its very simplicity makes the average intelligence shrink at the mention. Let's see what another ten years will do and how many more times wages will increase.

Regards,
Joseph Kankowski
Box 94
White Mills, PA 18473

• If you want my opinion, I feel that productivity must increase and

wages decrease to arrive at a full life for all of us. Whatever we think those needs are is immaterial—just so those needs are supplied. Actually money is unnecessary. We are now at a state of advanced civilization where no problem of production or distribution is unsolvable—and that is the name of the game: producing things, and then get them to the user! Once you have achieved that, what is there left to "buy"?

Today we are witnessing the culmination of a 400-year-old plot to enslave all mankind, and money is the means to that slavery. Witness your example of the woman hurrying to market with her wheelbarrow full of paper to exchange for food. The paper is the enslaver. All she really needs is the wheelbarrow, because the food is there. That would be freedom. But she is a slave to the money, and it is a whip to make her run, to dance to the tune. If she stops to be an individual, then she will starve, so she has to get back into her harness to do the bidding of her owners. The carrot on a stick that will lead her back to the enslavement is the "increased wage" she will get. She doesn't know she'd get it even if she didn't strike to get it. By all means she must be prevented from growing her own food and pushing her own wheelbarrow. That would make her independent, and the mad creatures who lust for power over her would lose their control. Whom the gods would destroy, they first make mad. Not only the plotters are mad, but so are we—greed and selfishness are our taskmasters. A good many Germans traveled the route of runaway inflation, and historically we should have learned something—but coupled with our greed and selfishness is an abysmal ignorance. However, we won't need the wheelbarrows very soon now—when we wake up to the cashless society, we may be forced to lend each other a helping hand, rather than lending them a dollar at 12% interest!—Rap.

PICTURES IN THE WINDOW

Dear Ray,

I have a mystery I would like to find the solution to. Perhaps you know something that will answer this mystery.

I live in a mobile home. I have frosted glass windows in the front and back doors which I have painted with acrylic paint in all colors to look like stained glass.

About seven months ago, I began to notice that when I went to bed and after sleeping for a little while I would awake automatically looking at my back door. Instead of seeing the usual colors, I would see pictures. A different one nearly every time I looked. They started out being beautiful forest scenes, then I would see the ruins of an old castle. The pictures are so clear and sharp they look like photographs. I can get up out of bed and walk right up to the door before they fade. Kenneth, my husband has seen them too, so it isn't just me.

One night I saw two men in silver suits wearing clear bubble-like helmets. One night I saw a beautiful picture of the legendary Aztec God Quetzacoatl. I've seen long lines of white robed and hooded people. I've seen turbaned men who looked like they were out of the Arabian Nights. Sometimes they have movement and they either wave or salute me.

The other night I awoke after hearing a gentle rap on the back door and looked at the door (as usual). The door looked transparent and standing there with his hand on the outside doorknob, was a dark haired man. Not until I walked right up to the door did I realize it was just a picture and not real. A couple of nights after that there was a man with long mule ears. They don't scare me as long as I know they're only pictures.

I've tried to use mental telepathy on them with no results much. All the pictures are unrelated and certainly not anything I have been thinking about.

A man in Pennsylvania wrote and told me he thought I had opened (with my design on the door) a space time doorway. He said the ancient Hindu's call it a "Yantra".

What ever it is it's got me stumped!

Here's a another mystery. There are a few places in the color design on back door where the paint has chipped off. When I look into these spots (at night) I see strange little furry creatures. Their fur looks matted and they have golden brown eyes with pupils in them. They have long slender noses and tiny little mouths. They seem to all be dead for they move real real slow. They have eyes all over them. Also noses and mouths. Their fur is a golden-greenish-brown.

Yours sincerely,

Mrs. Cosette Willoughby
P.O. Box 317
Fairacres, New Mexico 88033

● Amorphous designs such as your painted windows must be, often suggest images that seem to have vitality and reality. Who is to say what it is that your mind sees when the colors and designs on your painted windows are carried to it by your senses? Many people like to watch clouds in the skies, and frequently are startled when they see such a "picture" as you describe. American Indians have a legend of the "sky painter", a being who uses clouds to paint pictures with his mind, and to thus convey his thoughts and his existence to his friends, the Indians.—Rap. ■

TRUE EXPERIENCES

(Continued from p. 17)

like sardines in a can. They have not advanced any farther, but there is a good doctor and two helpers working to free a few at a time. These wanted the physical world to know what they went through, so I have done my part by trying to tell it.

HAPPENINGS NOW

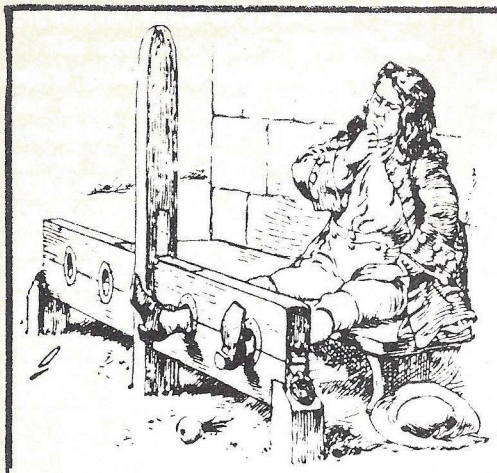
(Continued from p.16)

PREDICT PALM SPRINGS UNDER WATER

Several readers have sent in the following prophecies by Mrs. Clarissa Bernhardt.

"In Southern California extreme seismic activity will begin on March 8, 1978, which will allow the ocean to push to the surface near Palmdale, flooding Imperial Valley and putting Palm Springs under water. Phoenix, Arizona, will be on a bay, a new Riviera."

Mrs. Bernhardt has scored some direct hits in the predicting game. One noteworthy case was her prediction of an earthquake at Hollister, California, to occur on November 2, 1974, at 3:00 p.m. Actually, the quake occurred at 3:01 p.m.



When speech is not free, the human spirit is in the stocks of tyranny

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Flying Saucers And The Stymie Factor

BY

RAY PALMER

Thirty years ago the flying saucers were "born" out of the famous sighting by Kenneth Arnold on June 24, 1947. He reported seeing nine disc-shaped aerial objects flying in formation over Mt. Rainier, moving "with a strange motion, like stones being skipped over water". He coined the term "flying saucers", a name that has stuck with them in spite of the more modern attempt to dignify the phenomena by calling them UFOs, or Unidentified Flying Objects. Perhaps the latter terminology is most apt because one thing is certain even thirty years later: they are *still unidentified.* That is where this writer comes in—and where he confronts what he has chosen to call "the stymie factor".

Actually, this is the thirty-third anniversary of the flying saucers for Ray Palmer, because it was in 194 that he first learned of their existence. Thus he can claim to be the true pioneer in the saga of unidentified flying objects. It is also true that over the past thirty years more than 400 books have been written by investigators into the strange phenomenon. Some of these books have made their writers a considerable sum of money. Some of these investigators have attained world-wide fame for their efforts. It has been said recently that it is very strange indeed that the foremost and most successful and most vigorous of the investigators is almost totally ignored in the most important and official of books on flying saucers, and is almost totally unknown in modern-day UFO circles. The reason for this is inherent in the "stymie factor", and it is this factor which demands explanation at this time. It has also been said that, except for Ray Palmer, there might well have been no UFO mystery today.

Thirty-three years is a generation. It seems fitting that I should now challenge the stymie factor, considering that at age 66, having come to the end of my generation, I come to grips with and repeat a prediction I made thirty years ago which has continued to be accurate over all those years. Today, in relation to that prediction, I want to issue a challenge; if it cannot be accepted, I will rest my case. If it can, it is time that saucer buffs begin to speak of facts, not the fantasy that has overspread the UFO scene from the very beginning. Some of this fantasy is exactly that, and some of it is deliberate deceit and misinformation and propaganda, most of it for the simplest of reasons—one of the primary factors in the stymie factor—the fear of ridicule. One person, steeped in tradition, status quo and formal education, when faced with the "flying saucer", resorts to ridicule to keep himself free of any stigma of kookiness or irrationality. Another, being in the position of being termed an "expert", does not wish to expose himself to the charge of not knowing his business or of being inefficient, incompetent and undependable, so he also resorts to ridicule. Perhaps this is the first evidence of the stymie factor, because it is this fear of being made to look ridiculous before his fellows that has resulted in many saucer sighters failing to report their sightings.

My first real encounter with the stymie factor was actually the second, but it is first in importance, and best to use to begin to present my case in point. It was about 1950, during a science fiction convention in Chicago, that I found myself engaged in a debate with Willy Ley (who in future years became one of the world's experts in rocketry and occupied a prominent position in Mission Control at launches to the moon as a scientific commentator and advisor to the broadcasting networks). The subject of



Kenneth Arnold, shown beside the plane used when he first saw disks.

our debate was the flying saucers, with myself as the proponent and with Willy Ley taking the negative. I came to the debate armed with a significant array of the sort of evidence that was available, which consisted of many sightings, among them those still listed today as "unidentified" by such dedicated investigators as the Air Force and the famed Dr. Hynek, originally hired by the Air Force to provide some answers (preferably—my opinion—negative answers). It was quite a long jump from Hynek to Dr. Condon, who was the final effort of the powers that be in the military arm of government to lay the saucers in their grave, but the answers were exactly the same—the stymie factor had overwhelmed them both. The official stance of the Air Force remained unchallenged and as valid as it had been from the very beginning: 1—The flying saucers do not constitute a menace to national security, and 2—There is no evidence that spaceships are visiting us from other star systems. *I could not agree more!* It is *also* true that there is no evidence that there are elephants in my back yard, nor do they constitute a menace to my security! And that is exactly where the Air Force stance remains today—in the realm of total fantasy!

It has been said recently, in a "fan magazine" published by a prominent UFO researcher, that Willy Ley "totally demolished" Ray Palmer in his long-ago debate in Chicago. This is absolutely true, and it is the important encounter with the stymie factor that I have mentioned. Here is how it came about, and it was an eye-opener to me: If you will remember Kenneth Arnold's reference to how the saucers flew "like stones skipped over the water", you will understand the question that Willy Ley put to me when he asked: "How do the saucers fly?" But before I could quote Mr. Arnold, he proved that he had come to the debate fully prepared with powerful evidence and arguments and irrefutable logic—he withdrew from his coat pocket an ordinary china saucer (minus the cup) and tossed it high into the air. It hit the stage floor and shattered into a hundred pieces. "That's how saucers fly!" he said. But his words were drowned in the roar of laughter that came from the audience of several thousand people. It was my first public encounter with the stymie factor. Ridicule had "demolished" me and my argument. Any evidence that I had (and I had some!) became impossible to present.

Perhaps it was not to my credit, but in the balance of the debate I adopted the tactics of the "enemy", and resorted to ridicule also—but my redicule was not obvious to the audience, nor even sensed by Mr. Ley himelf: I deliberately steered my arguments into the negative and assisted Mr. Ley in becoming the best "demolisher" in the business. I was raging inwardly, but I was mocking him outwardly. I looked out at those 2000 laughing persons and realized for the first time the impossible task it would be to "prove" the flying saucers. One of those "proofs" was a bit of information I had that leads to the next point I want to make, and the next significant fact that I presented early in the flying saucer saga, which led, in part, to the enormous feud that erupted in both science fiction circles and UFO circles, and which came into direct conflict with such weighty persons as Dr. Hynek, and even LIFE magazine, which devoted eight full pages in May, 1952 to the same sort of ridicule used by Mr. Ley, in attacking the Shaver Mystery, which was the real source of my early advent into the UFO field three years prior to Kenneth Arnold. It was through Mr. Shaver that I gained knowledge that such things as flying saucers existed, and HOW THEY FLEW, which I want to stress now as being extremely important. Mr. Ley, in his hilarious launching of a "saucer" into the air of an auditorium was unwittingly touching on the very crux of the situation.

I want to go next to an event that preceded the Chicago Debate. I want to go to the famous Maury Island incident at Tacoma, the subject of the first and only book I have ever written about flying saucers (co-authored with Kenneth Arnold, whose story it really is). THE COMING OF THE SAUCERS. I won't go into the story itself, only a single thing that I said to Kenneth Arnold, to Fred Crisman (that redoubtable CIA agent who was so myserious a presence in the flying saucer story, in the Shaver Mystery, and even subpoenaed in the trial of Clay Shaw by the New Orleans District Attorney Jim Garrison in relation to the assassination of John F. Kennedy), and to Captain E.J. Smith, United Airlines pilot who also saw flying saucers and joined Kenneth Arnold in his investigation at Maury Island which culminated in the death of two Air Force intelligence officers, Davidson

Captain E. J. Smith, Kenneth Arnold and co-pilot Ralph Stevens, in Seattle, Washington, where they compared notes on their individual sightings of flying disks which launched 1947's "big story."



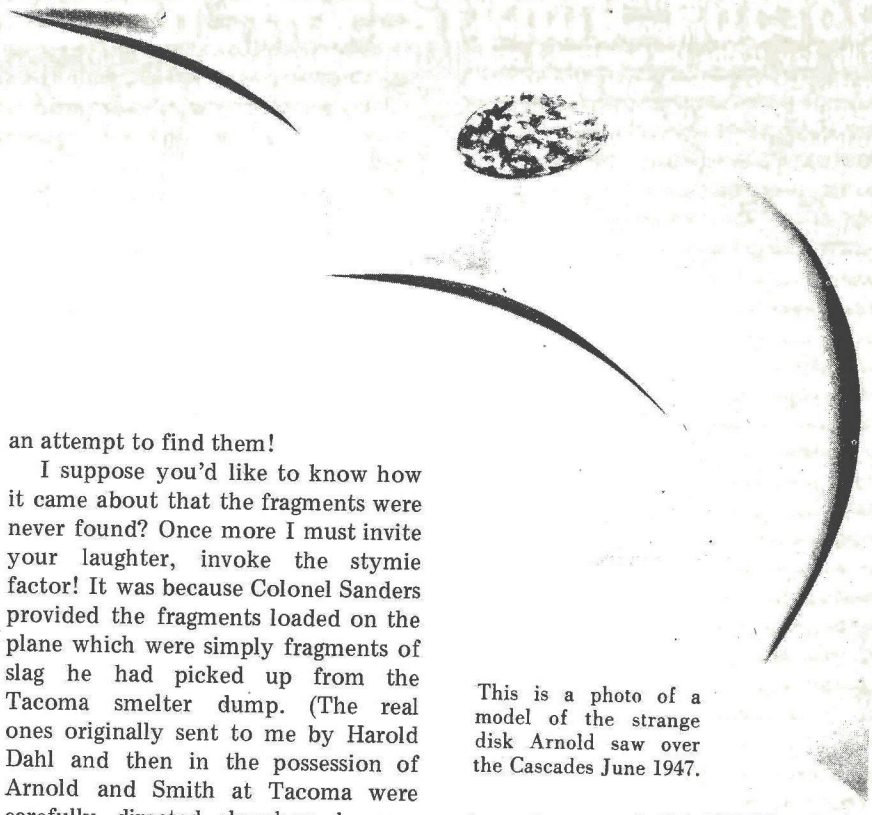
and Brown. It is what I said that is important, and one of the FACTS which make my own case so much stronger than any researcher to date (or in the future, I might add). I said two things: 1—Do not allow Davidson and Brown to fly back to Hamilton Air Force Base with the fragments of the flying saucer (?) they loaded onto their B-25 (with Arnold's personal help); and 2—No flying saucer would ever be captured, no spacemen ever presented, dead or alive, no bit of hardware ever produced as positive evidence of the existence of flying saucers. I also warned Kenneth Arnold not to fly his own plane back to Boise. You all know what happened—Davidson and Brown were killed when one of their plane's motors burst into flame and the plane crashed against a mountainside near Kelso, Washington; Arnold himself crashed his own plane after refueling on the way home (he says he must have himself turned off the ignition on take-off at a height of 50 feet, because that's the way he found the switch after crawling from the wreckage); and lastly it is still true that no flying saucer has ever been produced, or the wreckage of one, or any space being, dead or alive.

There is only one way such statements can be made, and this is the presumption that the person making the statements has to know the truth, be in possession of some knowledge which makes his statement reliable.

It was the STYMIE FACTOR that caused the deaths of Davidson and Brown! Because I was completely stymied in conveying a stronger warning to these men (due to the absolute certainty that my basis for the warning would be ridiculed, would bring forth the same wave of laughter that Willy Ley evinced from his audience), I could only make the unsubstantiated statement, and hope that they would accept it, or at the very least, institute extraordinary caution.

Later that night, when a shaken Kenneth Arnold called me from Tacoma telling me that Davidson and Brown had been killed, I made still another prediction that Kenneth refused completely to accept: I said none of the fragments he himself helped load on that B-25 would ever be found in the wreckage. THEY NEVER WERE! And don't believe that the Air Force didn't sift the very earth for hundreds of yards around in an attempt to find them!

I suppose you'd like to know how it came about that the fragments were never found? Once more I must invite your laughter, invoke the stymie factor! It was because Colonel Sanders provided the fragments loaded on the plane which were simply fragments of slag he had picked up from the Tacoma smelter dump. (The real ones originally sent to me by Harold Dahl and then in the possession of Arnold and Smith at Tacoma were carefully directed elsewhere because they MIGHT be the real thing.) They were separated from the wreckage all right, and that successfully made liars out of Arnold, Smith and myself, leading also to Colonel Ruppelt's accusation in his Air Force-backed and financed book that the deaths of Davidson and Brown were the tragic, useless result of my despicable hoax in attempting to fabricate a sensational story for my magazine. He didn't mention my name, but I was the only "Chicago publisher" who could have been fabricating such a story. A second edition of his book saw the accusation carefully edited out—I might successfully have sued for defamation of character! Once more the Air Force had made valid its statement that "there is no evidence that we are being visited from outer space by spacecraft". At this point I would like to refer you to the stressing by the Air Force of the word "outer" in reference to the location of the presumed visitors from sapce. It is an important distinction and extremely significant. It is very true that the flying saucers do not come from *outer* space, and the Air Force knows that. No way can they be tripped up by any "evidence" to the contrary. But the saucers (those UFOs whose identification has not been achieved by anybody) are SEEN in our



This is a photo of a model of the strange disk Arnold saw over the Cascades June 1947.

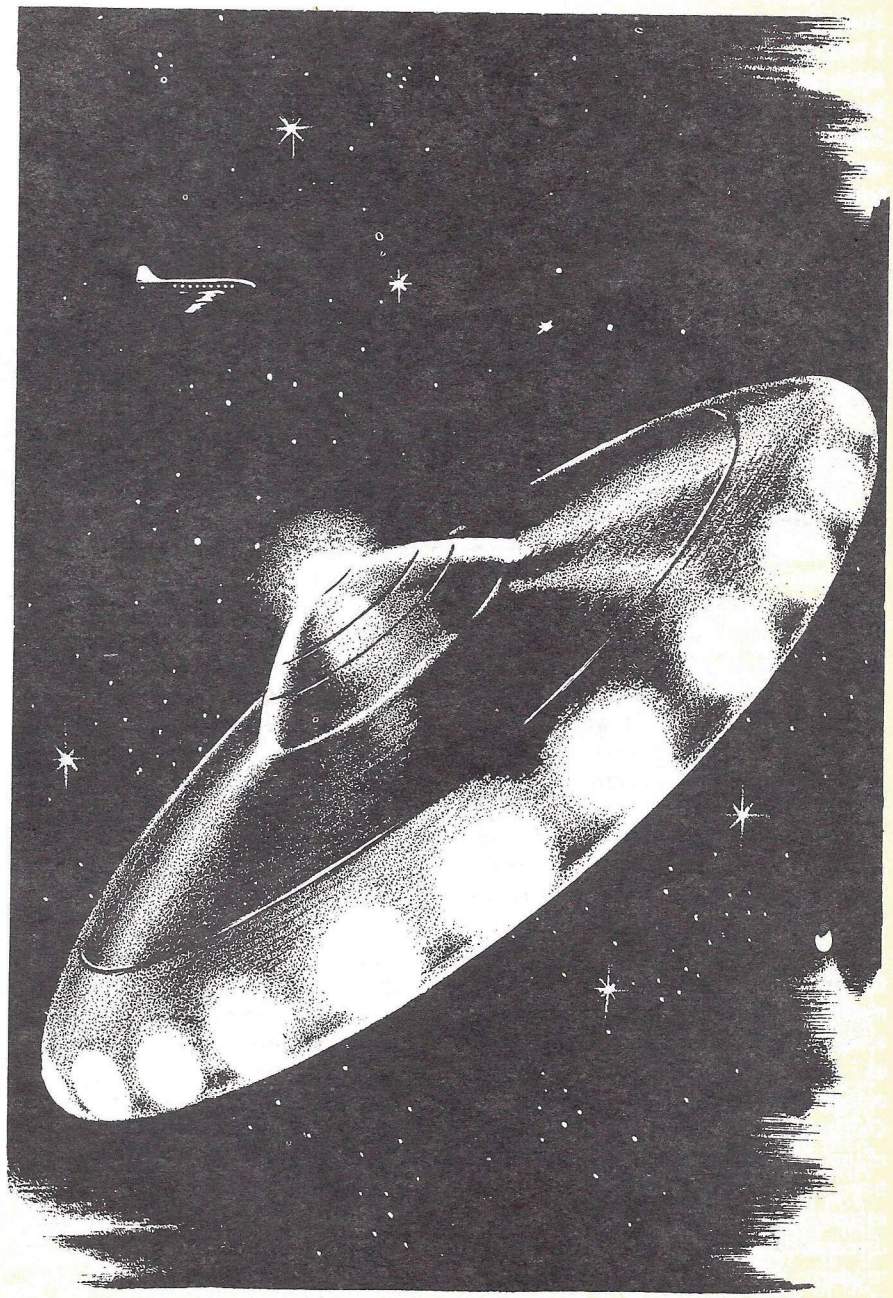
atmosphere, and IF THEY EXIST, *that is where they are*, and what we have to prove in that case is WHAT they are! Kenneth Arnold once theorized that they were "living things" that inhabit our atmosphere and whose existence we have not suspected. He sent me an 8mm film, which showed about 40 frames of what seemed to be "brown ducks" flying at some distance from his plane, but which he was sure weren't ducks. I sent that film to Wright-Patterson Field (with a trap in mind—I would sacrifice the film as evidence). They kept it six months before returning it with the comment—we don't see any brown ducks. Which is what I had been waiting for: I screened the film and found instantly that the 40 frames had been cut out as I had anticipated, and the film spliced together again. Obviously the Air Force didn't want to face the stymie factor, and be forced to explain the brown ducks or admit they were so incapable of protecting our national security in the skies that they couldn't even identify brown ducks, so they excised the ducks! Can we fault them for that? I myself have been facing the stymie factor for thirty years. But it told me what I wanted to know—the Air Force DID take the UFO seriously! I felt sympathetic with them, knowing that somewhere there would inevitably be

a Willy Ley with his crockery to make a mockery of them if they so much as hinted that they were only "believers" and not "scientific, factual, researchers". So much for the "secrecy" and "deceit" and what-have-you accusations against the Air Force and the "government". They are simply stymied and haven't got the stamina to admit it! It's pretty frustrating not to be able to lay your hands on all that visible hardware in the sky, with all the mighty power and implementation of the greatest war machine on earth at your disposal to make it possible to do so!

This brings me to 1944 and Richard Shaver. He was a Pennsylvania war plant welder who claimed to have spent eight years in huge caverns inside the earth, where lived a degenerate race of people left over as fugitives from a disaster that happened to the planet some 12,000 years ago (an eruption of intense radioactivity from the sun made life on the surface virtually impossible) called "dero" and "tero". Dero was a shortened term for "degenerated robot"and similarly, tero was a shortened term for an integrated robot. A robot is a slave, in this case slavery to mental degeneracy caused by radioactives lodged in the body, in bones and mind. Teros were better off because they had some facilities for removing some of the radioactivity from their bodies, or preventing initial contamination. Among the highly scientific mechanisms left to these people from a super civilization on the surface were what he called "rollats", or a sort of conveyance which traveled from cave to cave along tunnels hollowed out of the solid earth. They were a sort of anti-gravitational car shaped like a disk (saucer-shaped) which sped through the tunnels at great speed, floating a foot or so off the floor of the tunnel. They were prevented from crashing into the walls or ceiling by guidance devices such as we use today in our new cruise missiles so disturbing to the Russians because they fly almost at ground level and follow the surface contour by means of sensing devices. These rollats could approach a right angle turn in a tunnel at full speed, and make an instantaneous turn to avoid a crash. Because inertia was nullified inside the rollat, the occupants were not crushed thereby against the sides of their vehicle. In their passage through the tunnels, they seemed to skip along, weaving and bobbing to avoid irregularities in the tunnel walls.

These same craft could venture out on the surface of the planet, and fly along the ground just as our new cruise missiles do. They could not fly very high nor into space. This sort of travel was reserved to actual space ships, such as the ships which carried the select ones of the threatened civilization to safety into space, while the abandoned ones (called abandondero) were left behind to become radioactive degenerates trapped in their underground burrows.

When Kenneth Arnold saw his "weaving, dipping" formation of disks, flying in single-file formation, Shaver called me excitedly and said there was my proof that he told the truth. Here was a convoy of "rollats" traversing the Cascades, following the contour of Mt. Rainier, weaving in and out among the peaks. To say that I was doubtful is to say the very least. Yet, I had three years of Shaver's remarkable accounts behind me, including more than 50,000 letters from readers of *Amazing Stories*, claiming Shaver was telling the truth, and that, indeed,



Capt. Jack Adams, flying his Chicago and Southern airlines plane over Stuttgart, Arkansas, saw a flying disk cross the sky at about 500 miles per hour. It seemed to have windows extending around the outer rim, and to have a blue light atop it which blinked rapidly, as in drawing.

many of these people had also been "in the caves". My skepticism was based on the fact that neither Shaver nor any of these 50,000 could give me an entrance into the caves, although Shaver (and some few others) could lead me to a hillside, and point to the "entrance" which was something like Sinbad's "open Sesame", which opened only on command from dero or tero instrumentation, but they could not actually take me inside.

I had long since ascertained that Shaver had NOT spent eight years in the caves, but instead eight years in the Ypsilanti State Hospital in Michigan as a paranoid schizophrenic. I had it first hand from the nurse who attended him, and was furnished hospital documents to substantiate it. Later, I found printed hospital stationery used by inmates to write letters, among Shaver's files which he opened to me. I never said anything to him about, because I had made a sensational discovery, and didn't want him to clam up on me. He was providing me with great masses of scientific material which were not in any current textbook, and which I was comparing with another source I had come across.

When I was sure of myself, I confronted Shaver with it. I showed him the book OAHSPE, which is an immense work written by automatic writing by a New York dentist named John Ballou Newbrough, which was stated to be a history of the earth and of its heavens for the past 79,000 years. By "heavens", it was referring to our atmosphere. What fascinated me was two important similarities: the stories Shaver had been "copying" from the "thought records" of the caverns (broadcast to him via telaug—telepathic augmentation—by friendly tero in the caves) were almost exact duplicates in an historical sense as the histories outlined in Oahspe. (Oahspe means Earth, Sky and Spirit), and the science items related to me by Shaver, as existing in the caves, agreed remarkably with the science in Oahspe. I knew these to be valid in many respects because the book had been written in 1881, yet it was astoundingly correct in outlining discoveries made much later by modern physicists and astronomers. For example, it described interstellar features unknown in 1881, but announced as a new discovery as late as 1925.

I am going to ignore all of Oahspe except the point I wish to stress now, the strange motion of the flying saucers. In Oahspe, the atmosphere is inhabited, at different levels called "plateaus". Purportedly the inhabitants are the spirits of the dead. The evil ones occupying the lower plateaus, the good ones the higher (just as Shaver's dero are in the deeper caverns, and the tero in the upper caverns). In order to connect the various plateaus with each other, "roadways" are constructed. It is along these roadways that traverse is made, specifically in "arrow ships", and a dozen different kinds of air and spacecraft. Many of them conformed to the observed shapes of UFO to an astounding degree.

Remarkably, the Frenchman, Aimie Michel came up with a theory of his own, and wrote a book about it called "The Straight Line Mystery" in which he showed that when sightings are plotted, they reveal distinct pathways, criss-crossing the planet in straight, intersecting lines.

I thought then of Shaver's tunnels, Michel's pathways, and Oahspe's roadways. The trouble was that Shaver's were underground—until I learned differently! It came about when he told me that in the caves it was possible to see through solid rock for the distance of many miles *with a simple flashlight!* When asked to explain how this was possible, he merely became angry, and stated that he had *seen* it done, and that was that! Shaver had never been able to produce a dero or a tero, nor guide anyone into his caves, so I knew it wasn't inside the earth. A flashlight could penetrate *atmosphere* for miles!

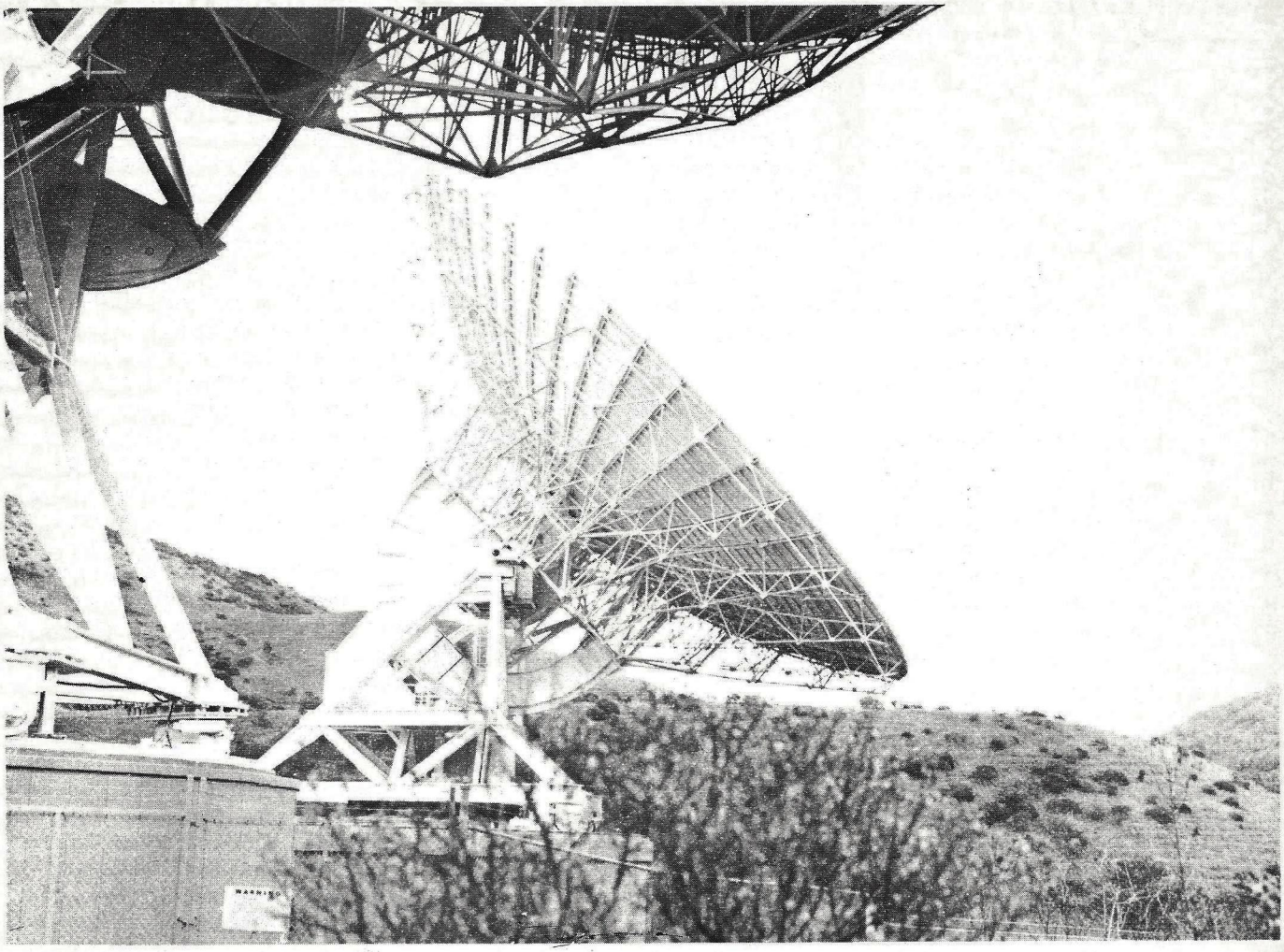
I learned then that Shaver's condition in Ypsilanti had been catatonic. According to psychiatrists, he had removed himself from reality, living in a shadowy imaginary world in his own mind. He even had to be fed. All his adventures in the caves were in his own mind. So they said.

To a spirit, the atmosphere would seem to be a solid—solid rock! Thus, a flashlight would be an instrument capable of shining for miles through "solid rock". Shaver's rollats, Arnold's flying saucers, Oahspe's arrowships, all had the same environment, they traveled through tunnels from one inhabited area to the other. They all flew with the same skipping, swerving bobbing motion.

I ascertained early that Shaver was totally unaware the book Oahspe had existed, so was not a source for his stories. At first he refused, because he didn't believe in spirits or life after death, but at last consented to read the book. He agreed it was an accurate account of Earth's history, and he agreed with its science—but he said it had been written by Newbrough just as his stories had been written—by recording the histories transmitted to his mind by telaug. There we were again—neither man authored his own works, both claimed that forces exterior to his own mind had simply dictated them.

What were those forces?

Now we come to a man named Grote Reber. Grote Reber was an electronics expert who lived in Wheaton, Illinois. Early in the '40s, he reported, via an article in the Chicago *Tribune*, that he had been receiving intelligent signals from space, using a 30-foot homemade sheet metal radar dish erected in his back yard. For periods as long as eight hours each night he had been recording the mysterious signals, in some sort of dot-dash code, some of which was actually reproduced in the newspaper. From outer space, he said. I went to visit him, but was refused admittance because he had already been swamped with callers who swarmed all over his property and pestered him to death. Instead I went to the back yard and inspected his "dish". It stood on concrete pillars 15 feet high, rotated north and south on very simple pins mounted in bearings. It could only be rotated in a north-south direction. Because the Earth rotates in an east-west direction, I knew instantly that Reber could not have picked up messages from any great distance, much less OUTER SPACE, or even the moon! He could not have focused on a distant source for more than a second or two! If he was getting intelligent messages, they HAD to come from a distance of less than 100 miles, or at the greatest stretching of logic, from several thousand, at a fixed location relative to Earth's rotation. There was nothing in that vicinity which could originate a signal! Nothing but empty air! No wonder Reber said it was from space! What else could he say? The stymie factor was in full operation. You can't point to empty air and say you are getting intelligent signals from it!



But strangely enough, the scientists of the United States government who could not possibly have failed to note exactly what I had noted, the limited range of Reber's receiver, hired him to carry on his work and built a TEN MILLION DOLLAR giant receiver for him in Hawaii. He is still there listening in on "signals from space". His new instrument has a much greater range, and can also cover the entire hemisphere. It is also used in tracking satellites, as part of its work. It still listens to "signals", (the hissing of remote radio galaxies) but we are never told what they say! Even if we were, would we believe that the "empty air" speaks to us? Grote Reber is an early victim of the stymie factor. He is still a victim. But he has the consolation of knowing what the signals are, and perhaps (I say perhaps, but I really mean more) understands them. And if they are the same signals that Shaver received via "telaug", (and Newbrough via automatic writing) then indeed they are important, certainly worthy of the highest "top secret classification" that our government can give them.

Actually I have no interest in knowing what is in that top secret class, because it isn't secret at all! Anybody who has had a fractured skull, a strong electric shock, an injury to the spine, damage to the nerve system, or injury to the brain cortex, is susceptible to "hearing voices". Even a tooth filling can bring in radio signals (and I'm sure, other kinds of signals—telaug, for example?). Remember, I received more than 50,000 letters saying that the voices were real. I have interviewed, and even had weekly reports from, individuals who suffer from these "hallucinations", telling me WHAT the voices say. And what do they say? They say exactly what Shaver says the dero who "talk over their ray" to surface people say, and what Oahspe says the "druja" (sic!), spirits of the dead, say to the living, mostly in dreams, but often in the awake state. And lastly, what the contactees of UFO say the occupants say to them!

Thirty years ago I said that the paraphysical was a proper term to use in describing flying saucers. I said that no metal machine would ever be captured, no flesh and blood space visitor would ever land on the White House lawn, and no shred of physical evidence would be unearthed to prove that the flying saucers actually existed. When Professor Hynek began his work, he was one of those who could not be approached by me, because of the stymie factor. But I bided my time, and it is with great satisfaction that I have seen him make use of the term "paraphysical" and even "psychic". I have seen repeatedly in saucer magazines the admission that Ray Palmer had something, way back then, and was first to advance the theory that is becoming widely debated now.

And yet, the stymie factor has become even worse today! It is because I DON'T agree with any of the premises of those who are swinging over to the paranormal, psychic, spiritualistic, other-dimensional, sort of theory!

I am, and always have been, a strict materialist. Let me tell you why. If anything exists, it is REAL. And those investigators who are now talking about the paranormal are placing it in a limbo of the unreal, the phantasmic, the non-material. In their thinking there is no place for a single atom of matter—not even an atom of hydrogen.

Early in the '50s (perhaps late '40s) several Japanese scientists, physicists, came forward with a new theory of matter. They said that they were convinced there was such a thing as subatomic matter. They said it was thousands of times less dense than ordinary atomic matter. It was, they said, extremely finely divided—and instantly my mind leaped to the "science" that Shaver had been explaining to me so voluminously and explicitly. This Japanese theory of subatomic matter was identical to Shaver's "exd" theory. He called it Ex-Disintegrance. Radioactivity, he said, was the process of matter breaking down into its primal atoms, but "exd" was these primal atoms culminating in their most finely divided state, the basic matter of the entire universe, from which everything is made. Gravity, he said, was not a pull, an attraction of mass, but a push, a flowing inward *toward* matter of exd, which caused a friction on matter, and forced it toward the center. Exd swept in toward matter in an orbital spiral. It entered the earth primarily at the equator, varying in a lessening degree toward the poles, where it exited again. It is the friction of exd passing through our bodies which holds us on the surface of the earth. It is also the friction of exd which determines the temperature of our bodies. Science says our temperature is slowing down, over millions of years, and that someday life may cease because the narrow band of body temperature range in which it is possible for mammals to live will be too low, and we will disappear as a species. It is strange that in 1881, Oahspe said the same thing!

When I told Shaver of the fact that the Russians had claimed there was no gravity directly above the poles, he nodded casually. Of course, he said, that is why the space ships of the outer space people, the Titans use the polar openings in the Earth's vortex to come down to the surface.

To get back to the Japanese, they described their subatomic matter in this way: Take a sphere of iron one inch in diameter. It may weigh a pound. You can hold it in your hand. It is composed of a specific number of iron atoms. These atoms are composed of electrons and protons arranged in a specific pattern (scientists have built models using ping-pong balls to illustrate the construction of an atom). But the actual particles are extremely tiny, and separated from each other by a relatively enormous volume of empty space. If you were to shoot a neutron through an atom, you might, in a million years, actually hit an electron and knock it out of the atom, thus transforming it into another type of matter, or even cause atomic disruption of the atom (an atomic explosion). But it would be like rolling a ping-pong ball haphazardly across a football field on which a half-dozen marbles had been scattered, and expecting to hit one of them. It might take a million rolls to score a hit.

Said the Japanese, imagine the iron atom remaining unchanged, in its prescribed relationship of electrons and protons, but multiply the empty space 1800 times. That is, remove each particle of the atom 1800 times further from each other particle, and you would have sub-atomic matter. To your comprehension, the sphere of iron would disappear. It would become even less discernable than thin air. You would wave your hand through it, and not even feel the sort of resistance that air offers to the passage of your hand. Yet, if the same amount of space was added to each atom in your own body, you would find yourself expanding to giant size, and as you did so, the iron sphere would once more appear, shrinking down in solidity and weight and visibility until it again rested in your palm. Thereupon you could throw this at a companion, who had expanded with you, and if thrown hard enough, you could kill him with it.

Relatively speaking, nothing would have changed, Matter would still be matter. But what would this greatly expanded matter be to those whom you left in their more condensed, or less empty space oriented, environment? It would be non-existent. It would be invisible. It would be indetectible. It would be spirit as opposed to physical. It would be paraphysical. It would be psychic.

Some time ago Crookes, an English scientist, who faced a stymie factor all of his own by advocating the existence of spirit and of life after death, placed a dying man, bed and all, on a scale. At the moment of death, the scale jumped up three ounces. From this he concluded that the dead man's spirit, which had now left the body, weighed three ounces. Assuming that this "spirit" remained the same "size" as the physical body it had left, we would have to place it in the classification of subatomic matter. But we would still have to call it matter! Shaver, in his stories of the Titans, describes their giant stature. He describes them as being 30 feet tall, and claims that being immortal, and constantly growing, their size potential is limitless. The further out in space you find Titans, the bigger they are!

Oahspe describes the human spirit, upon death, floating upward until it reaches a plateau where the densities equalize, and there the spirit finds himself on a solid world, with continents and seas, with breathable air, and with an entirely familiar environment. There he goes to school, continues to learn, continues to do, works, invents, composes, paints, builds. And with him, his civilization grows, becomes more advanced in every way, electronically, physically, chemically, mechanically.

He is able, if he wishes, to communicate with the living. Usually, however, the living are too "dense" to hear or see him. A sort of stymie factor all over again! Yet, there is in the world today, a tremendous movement toward paranormal things. There is a great belief in the psychic. The powers of the human mind are being explored, in such things as ESP, mental telepathy, precognizance, and on and on. Even astronauts take seriously the prospect of developing an ability to communicate telepathically from space—astronaut Mitchell is an example.

Flying saucers have been tracked on radar. What is it that is being tracked? Not a NOTHING! Not an empty void. No, they are tracking a SUBSTANCE which is capable of reflecting an electronic echo. Perhaps the same as the Japanese "subatomic" matter?

That is why I say I am a strict materialist. There is no need to imagine anything else—the conditions I have described are sufficient to account for everything. Why make a problem more complex by introducing

an entirely unnecessary factor? The solution of a problem tends toward simplicity. If it gets more complex, you can be sure you are on the wrong track. Ideally speaking, the truth is a single unit. The flying saucers cannot be a multitude of things—they have to be a singular thing, although they may possess many facets. We have been looking at the facets, and both failed and refused to see the thing in its entirety.

It is at this point that the stymie factor usually exercises its greatest influence—it is at this point that the audience to a debate, for example, or a speech, or even an article such as this, finds itself facing such a challenge to the sense of the rightness of things that rejection takes place: the nuts and bolts UFO proponent is bolted down to his (absolutely lacking in evidence for 30 years!) position; the cultist won't give up his space people who will arrive to save him from atomic holocaust when the Russians attack us; the religionist won't concede that there might actually be some *reality* to his "heaven" and that rather than floating on a cloud to travel after his death, he would use an improved model, more exotic "taxicab" or even a "flying saucer"; the scientifically minded won't consider the "unproven" or the "undocumented", won't enter the area of philosophy, will shun with horror any hint of occultism; the military man won't aim his hardware at a phantom, nor admit that his atom bomb might not even annoy a UFO pilot. We could go on and on with the factions who react negatively to any concept that challenges their preconceived notions. Yet it is not at all true that I am advocating ANY of the concepts I have already advanced. I am not asking anyone to accept "spirits"or "life after death", or invisible "islands in the sky". I don't attempt to postulate other worlds existing in mysterious other dimensions, fourth or fifth or ninety-second. I don't point to such things as "vibrational levels" or "concentric spheres" of reality.

I don't ask you to *believe anything!* I do ask you to *challenge everything.*

Consider! What is it that you are asking *me* to accept? You are saying that there are space ships visiting the earth in enormous numbers from super civilizations many light years away (a minimum of 4 and as many as thousands). You are asking me to believe that these machines have been visiting here for thousands of years, and yet have never dropped even one loose nut where we can pick it up and use it as proof. You are asking me to stretch credulity to the incredible point of accepting that in the immense numbers of possible star and planet systems in the total galaxy, literally thousands of separate civilizations *concentrate* their attention on the most insignificant and remote and even impossible to find speck of dust in the entire cosmos. You are asking me to locate the UFO *anywhere* but where they are actually *seen*—purely locally, in our own atmosphere, at the limited heights attained by our own aircraft.

Or—you are asking me to accept that the evidence of my own experience is nothing, that I am suffering from delusions, hallucinations, and am incapable of deciding that my own brain is functioning rationally. Renowned psychologists such as Carl Jung write books talking about group fantasies becoming common to all of us through a sort of universal mind, suggesting that there is no such thing as individuality. Thus do some of the religionists ask me to believe that my final goal is giving up my identity and becoming "at one" with some hideous nothingness called Nirvana, where all progress ends because it IS the end. Or you are telling me that eclectic materialism is the only reality, and that each of us ceases to be at the moment of death, and that life is one vast futility, or the final ultimate of the stymie factor.

I exist, you exist, the flying saucers exist. But WHAT are all these things? That is all we should consider—our own reality, and our relationship to everything else that is real. Therefore, we must consider what there is about us to consider—and refuse to limit it to a physicality of matter that is limited to what we can touch, see, smell, hear and taste.

Let's use this super-civilization we are developing, our electronic instruments, our genius at research, our science, our past experience, and research the UFO problem from a realistic, materialistic stance, and find out what it is that we are talking about. We have enough investigators who have amassed thousands of clippings, thousands of reports of sightings, thousands of fuzzy photos of blobs of light and formless shapes in the sky; all of which accumulated junk is totally worthless. What has all this proved except what was positively determined in the very first few months of the flying saucer phenomenon—that there was something being seen that we could not identify—but was *there* whether we could explain it or not? Why should we have more of the same? Over the past 30 years I have published a tremendous mass of material in such magazines as FLYING SAUCERS, or SEARCH, or MYSTIC, or AMAZING STORIES (a fiction magazine). I have also made available countless books, such as Oahspe, The Smoky God, A Journey To The Earth's Interior, paranormal books, strange theories, mysterious experiences of all sorts. All of them with a view toward providing material with which to stimulate thought that might result in some concrete conclusions, or lead to some productive research that might solve even the mystery of the UFO.

I have even delved into ancient history, mythology, legend and literature for clues.

And I have been totally stymied!

Now for the final touch! I'm going to paint myself with my own brush! I am one of the 50,000 who "has been there". Not really, not in Shaver's caves—because my own interpretation of my experiences does not depend on Shaver's method, deduction. He heard voices, could not see anyone standing beside him to do the talking, on the surface of the earth; he looked up and saw nothing but empty air; so he deduced that the only place left was down. Beneath his feet. Finally he had an experience, was led into dark caverns, met real live tero, flesh and blood like himself (when he pinched himself, it hurt), and did not question the evidence of his senses although he KNEW that the eight years of his cavern experience coincided with the eight years of his incarceration at Ypsilanti. Even the hospital psychiatrists state that he was "out of his mind" (that his body was there, but the personality was not—it was somewhere in a different world which they could only call imaginary, because of their own personal stymie factor).

Occultists would say he was "out of his body", that he was an "astral traveler". It makes no difference what

we call it—his was an experience as real and convincing as any saucer sighter, or that more mysterious personage, the "contactee" who claimed to have been taken aboard a space ship, gone to Venus or Mars or Saturn or whatever. (Witness Betty and Barney Hill, Adamski, and numerous others.)

Yes, I've had similar experiences. But I have not been subjected to happenstance—I have learned to make these things happen to me deliberately. Do you want to call them self induced delusions? Fine! That is what they are! That is the only available "textbook" definition of them. And that's where the stymie factor operates—the unwillingness to reduce the textbook factor to its proper status, 50% of definition, leaving us with 50% of non-definition. The other side of the coin. The second side to any question. The alternate. The other possibility.

During my life I have experienced hundreds of things like this, and I have published many of them. I will mention one or two now, at the risk of being repetitive, so that you will understand what it is that I am trying to convey, and that it has an equal basis in favor of its acceptability as its area of consideration.

In the past, many people have asked me what these things I am about to mention have to do with flying saucers. If we accept that flying saucers are what the general concept of them is, namely the idea that they are space visitors from other worlds, then of course none of this applies. But again, if we concede that, then the UFO problem becomes simply a matter of observation and record, until they eventually prove themselves by actually landing and confronting us, or one of them crashes and we can mount the saucer in the Smithsonian next to Lindy's Spirit of St. Louis. In which case, why are we beating our brains out over UFO—is there anything to investigate, anything we can do but keep an eye cocked aloft and be patient? But if what I have outlined thus far is a viable concept, then the flying saucer phenomenon is a multi-faceted thing, and is in fact, the total reality of our planet and its inhabitants in all its complexity of existence. You cannot divorce flying saucers from politics, or Watergate, or wars, or the Kennedy assassination, or religion, or even the price of beans and spaghetti and hamburgers. We cannot differentiate between UFOs and occult phenomena, or precognition, or telekinesis, or astral travel, or mental telepathy, or the power to bend spoons with the mind, or the killer who runs amok for no reason at all or because God told him to do it! We cannot divorce them from such things as the Bermuda Triangle, holes at the poles, strange lights on the moon, comets or taffy candy. We cannot set them apart from the ancient civilizations, such as Egypt, the Maya, China, the Middle Ages, because they were seen and recorded then also. We must consider the mysteries of lost races, the ruins of Stonehenge, Baalbeck, Tiahuanaco, the Carolines, the Great Pyramid of Gizeh and many others.

We must consider that the flying saucers are native to this planet. If we demand that they be alien, then there is no longer any mystery only the question of who they are and their intentions toward us.

Before I go into my personal experiences, let me mention a few significant statements attributed to important world personages: How many of you remember the time Winston Churchill met in London with Senator Wiley of Wisconsin, around the early '50s? Wiley came to tell Churchill of an amazing discovery, that there was evidence of something intelligent in our atmosphere, perhaps even of invisible "lands in the sky". Perhaps all of this is fiction from the typewriter of some facetious newsman, but one thing is not—and that is something that Churchill said to Wiley regarding death. He said, and I quote: "When I die, I would like to go further from Earth than 600 miles." Think about that one for a while. What it says is that Churchill considered it possible that he would live after death, that he would go "away from the Earth" and that the distance was measurable. He could go 600 miles, which he did not prefer, or he could go further. Further seemed to be better than nearer. He actually placed the geographic area of the place we live after death as in our atmosphere!

Another great man, General MacArthur, made a speech in which he said: "We had better think seriously about uniting our armies and preparing to defend ourselves from invaders from space. The next war will be fought in space." These were not his exact words, I want to point out, but that he feared alien invaders seemed to be true, and that he also was in possession of some sort of evidence to cause him to make this prediction seems also to be true.

Admiral Byrd, who made mysterious flights to both north and south poles, is said to have exclaimed that he wanted to see again "this mysterious enchanted land in the sky (beyond the pole)." He is also recorded as stating in a speech before departing for Antarctica on one expedition, that this was the "most important expedition in the history of mankind!" I well remember the newsreel I saw in a theatre after his flight to the north pole, which showed a terrain with lakes, trees, hills and valleys, but most astounding of all, a huge mammoth, lumbering along below the plane. I have the confirmation from many of my readers, the older ones, who remember seeing that same newsreel. It is not in existence any more, and the files of the newsreel (either Pathe or Vitaphone) contain no such film today.

But enough of this sort of thing—I want merely to point out that famous people have entertained the belief that our planet holds mysteries that we can only describe as paranormal, paraphysical, and even occult. We have Churchill and Admiral Byrd both claiming "lands in the sky". We have a famed military man stating that there will be an invasion from somewhere other than the surface of our planet. We have a senator talking of intelligence somewhere in our atmosphere. And of course we have all the religions pointing upward as the location of heaven, or himmel, or paradise, or happy hunting grounds, but not being specific as to how far up. And ranging through all this, we have the UFO, zipping here and there, apparently by the thousands.

As a sort of aside thought, considering those who say the UFO are from outer space, other worlds, we recall the saucer sightings of such men as Scully, whose saucer occupants spoke Spanish, and the contactee whose UFO pilot spoke German. Scully's saucerers wore the clothing common in the Spain of 400 years ago. There are many stories from contactees and just sighters, who mention these "earthly" things, hardly applicable to visitors from outer space.

As the computor would report: "It does not compute."

But in the language of Oahspe, the Bible, and ancient legend and mythology, it DOES compute! Yes, the saucers belong here, and they belong to all ages. But for some reason, in our present time period they are assuming gigantic proportions and importance, far more vital than in any past era in recorded history.

When we come to my own personal experiences, they are of two varieties—those experienced alone, and those in which other people played a part. Now that I have established that I regard the so-called paraphysical realms (which are variously termed "astral", "spirit world", "higher frequency realms", "different vibratory levels", "psychic world", "planes of existence", etc.) as being just as physical as the condition in which we all exist at present, it should be easy for you to think of them all as "matter", as material as the bones in your head. And it should be easy also to think of them as existing in time, in geographic location, and interpenetrating each other (just as steam—the invisible superheated part—interpenetrates the atmosphere; or radio waves or radar or x-rays).

Perhaps the first example that is most pertinent to the flying saucer mystery is the classic (to me!) case of George Adamski. In 1943 he sent me a book manuscript which was a story of Jesus Christ coming to Earth in a space ship with a message of peace and hope for mankind. I rejected it because it was not a science fiction story suited to *Amazing Stories*, of which I was then the editor. In 1952 Adamski published that same book, almost word for word, with the exception of some added material that described how he and Williamson and several companions met and conversed with a Venusian in the desert (in 1952) and the changing of Jesus Christ to a Venusian, and the spaceship to a UFO (specifically a mother ship and its "scouts"). George Adamski was actually a psychic. He possessed the ability to leave his body and travel astrally, and learned something vital to him. I say this because I am convinced of it, not because he or anyone else ever told me. He then got his message across, first attempting it in the guise of fiction, then as actual fact as a flying saucer contactee (the first). I don't fault him for that. There isn't too much difference between him and Richard Shaver, and hundreds of other paranormal persons.

I have been a "dreamer" all my life. Sometimes it has been difficult, in consulting my memory, to sort out awake experiences from things that happened while asleep. Several times I have been embarrassed in recounting an experience, only to have the realization come to me that it hadn't actually happened, but was "only a dream". However, I learned to control my awareness in my dreams, and began to look for means of confirmation of the facts in a dream even while I was still asleep. Such things as asking others involved in the dream to suggest some proof that I could look for after awakening to prove that the dream was no figment of my subconscious imagination.

During the second World War, I had a number of significant "dreams". I came to realize that what was really happening was what the psychics chose to call astral travel. I would go places, witness events, and come back with a provable recollection of them. The most interesting was the battle of Savo Island, in the south Pacific. The morning after that battle, the Navy Department announced that we had lost five destroyers in a night encounter with the Japanese Royal Navy. I could confirm that, because I had dreamed it all—I seemed to be in a command center, somewhere in the war theatre, and heard all the reports as they came in. Names of ships, number of men lost, details of the sinkings. But that morning, arriving at work, I found Howard Browne shaking his head in alarm over the account of the battle in the morning newspaper. He felt it tragic and dangerous that we had lost five destroyers. I asked him to get out a sheet of paper, then I dictated the names of additional ships sunk, number of men lost on each. I mentioned the *Memphis*, the *Milwaukee*, the *Hornet* and others. Then I asked him to seal the sheet in an envelope and file it away for future reference. Eight months later Secretary of the Navy Knox released the true losses in that battle, and explained that it had been kept secret because the Japanese fleet, had its admirals known our actual losses, would have known that there was nothing to prevent them from steaming on to Guadalcanal and sinking our troop transports waiting



Professor George Adamski was born in Poland in 1891. He owns two telescopes (6 and 15 inch) at Mt. Palomar where he pursues his hobby.

there, poised for the invasion of the Philippines. Had this happened, we might well have lost the war. I asked Howard to open his envelope. He read off the names; I was 100% accurate in my list! All Howard did was to stare at the sheet, mutter: "Some kind of trick!" and after carefully tearing it into little bits. throw the paper into the wastebasket. He had encountered his own little stymie factor.

But I was there! No matter if you call it astral travel, clairaudience, precognition, mental telepathy—it makes no difference. It made me a believer in George Adamski. He had really been to a place he called "Venus" and talked to space people. Not the real Venus as we know today because space probes have been there and found it not at all as Adamski describes, but a "material" place somewhere above the surface of the Earth, perhaps no more than a hundred (or Churchill's 600) miles up.

Another dream I had puzzled me. I found myself on a typical disc-shaped flying saucer, but it was different in one important aspect from the popularly described flying saucer. Later, when visited by two FBI

agents in my office, they noted a plastic model on my desk, fashioned by Kenneth Arnold. All at once one of them leaned over, picked it up, turned it over and set it down again. "You've got it upside-down," he said.

He was right! And once more a dream had proven itself.

Another dream concerned my brother, killed in Luxembourg during the war. It had bothered me, because I had to have the answer to several questions. One was, what about the money he had asked me to check on, which he'd given to his father, to give to his intended wife? Another was how he had died? The War Department had given no information. This was probably my first deliberate attempt at "astral travel". I asked (who?—Shaver's "tero"?) to be taken to whatever place my brother was now, granting that there was life after death, so that I could find out from him what I wanted to know. Briefly, some hours after going to sleep, I was awakened by a "person" who said: "We are ready." Instantly I found myself standing in the morning sunlight (about 9 A.M.) on a dusty road, before a small "schoolhouse", made of simple poles, open on three sides, with rough wooden benches. Lined up in front of this primitive building were about 18 persons, male and female, of varying ages. One of them ran from the line toward me. It was my brother, dressed in khaki shirt and pants, and shoeless. He was delighted to see me, and wanted to play "tag". I was bewildered, but I did so for several minutes. Then I got his attention and asked about the money. He shrugged his shoulders, said it didn't matter—he said "Dad spent it." I asked him how he had died. He told me his left leg had been blown off at the hip while he was repairing a communications line under a barrage. Then we resumed playing tag until it seemed it was time to go. He again took his place in line before the school and I found myself back in bed, wide awake, my thoughts awhirl. (Checking the time, later I found that for Luxembourg, 9 A.M. was correct!)

More than a year later, after the war was over, the Catholic priest who had been with my brother when he died, visited my father, who then came to see me. As he gave me the Silver Star and the Purple Heart that had been awarded posthumously, he began to tell how Dave had died. But I interrupted and told him the complete details of the event. Bewildered, my father asked if the priest had visited me also. I said no, and to prove to him that I was telling the truth, I added: "Dave told me you spent the $2000, but he says it is all right."

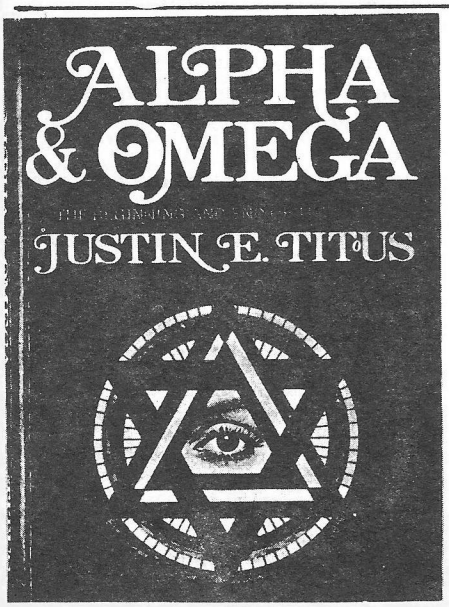
I have been in that "enchanted land in the sky" many times, I have seen and ridden in the flying saucers, I have talked first hand with hundreds of departed friends and relatives, I have been given dozens of proofs, and I have wound up facing the most tremendous "stymie factor", the ridicule that has stymied many a UFO researcher. I understand fully why some researchers invent such "excuses" for clamming up and dropping out of research as "the men in black", the FBI, the CIA, or whatever evidence of paranoia you can suggest.

I will continue to be stymied until today's researchers abandon their silly collecting of newspaper clippings, interviewing saucer sighters, scoffing at contactees, staring out into space billions of miles and hundreds of light years, and instead begin to use the sophisticated electronic hardware that our space age has generated, and begin to go after concrete MATERIAL facts in all the ranges of matter we already know exist beyond the SEEN, and in the far more potent and real realm of the UNSEEN.

The Wizard of Menlo Park is reputed to have spent some time working on a "telephone" to contact the dead. Whatever mystic bent suggested it, at least I think he was on the right track in turning to electronics and gadgetry to achieve his end.

There is no doubt that the UFO phenomenon is real. So let's define reality as material and begin searching with something other than our eyes and ears and nose. Next time you photograph a UFO, turn it over to a computer for enhancement, and maybe we'll finally get a picture as conclusive and convincing as the remarkable photos of Mars sent back by our Viking Landers and turned over to a computer that is neither schizophrenic nor imaginative nor a practical joker.

If there is a subatomic universe, and it is adventuring into our universe, it might be a good idea to go at it with everything we've got. Thus far, we've let the stymie factor lick us!



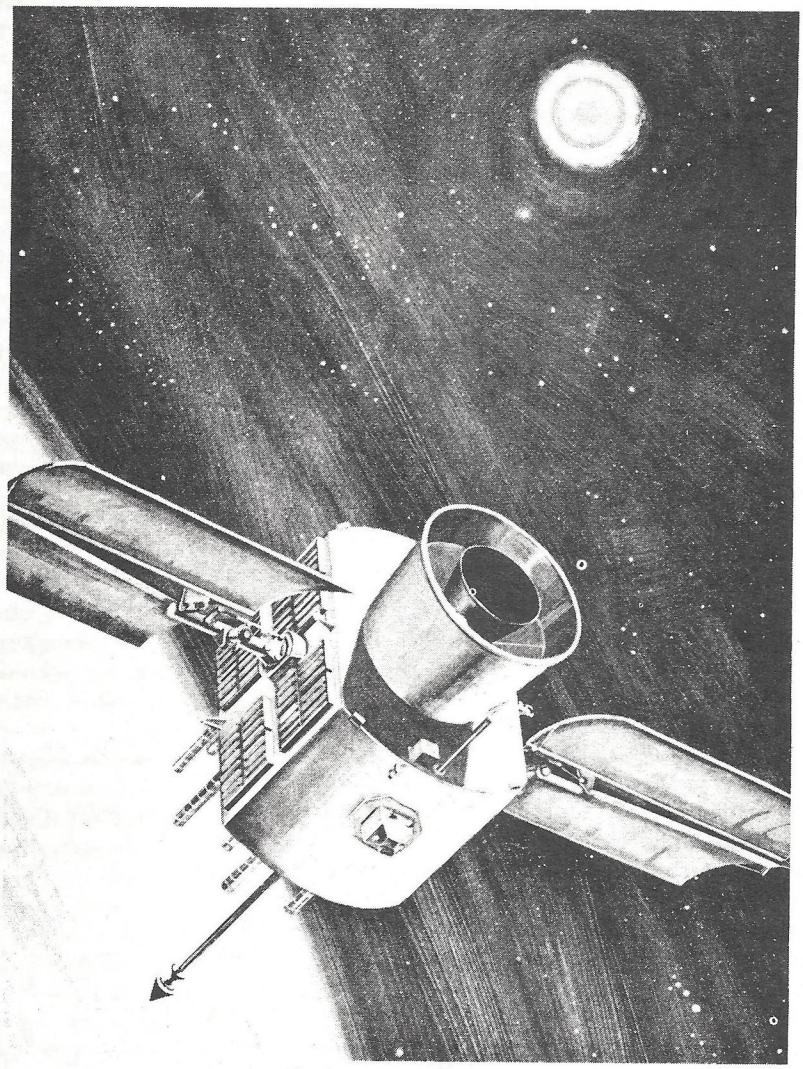
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By Justin E. Titus

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SOMETHING HAPPENED IN RUSSIA-- Did Our Satellites Witness The Unthinkable?



By PAT BONTEMPO

Apparently, something happened in Russia. More accurately, a few things have apparently been happening in Russia over some period of time, although no one is exactly sure what. But lately the press has been doing a lot of speculation.

Nationwide publicity on a large scale began in November via reports in *Newsweek* and *Penthouse* magazines on exotic weapons systems. In brief, the two publications claimed the Russians used a laser weapon based in Siberia to attack two American satellites over the Indian Ocean. One of the craft was described as an "early-warning satellite" whose purpose was to detect any Russian missiles launched from Siberia. The companion craft was reportedly used to relay signals from the first craft.

Allegedly, the relay satellite may have been destroyed, although the *Newsweek* piece does not exactly say this. The other craft was temporarily blinded during different incidents occuring over a three-month period, according to *Newsweek*, which reported one such "blinding" lasted four hours. *Penthouse* said the "attacks" occurred in late spring or early summer of 1975. The *Newsweek* report omits specific dates, but from the context of the piece it places the incidents early in 1975.

According to *Newsweek*, defense secretary Donald Rumsfeld said the satellites had "probably been dazzled by the glares of natural-gas fires along a pipeline in western Russia," although he avoided a flat denial of the laser hypothesis. State department spokesman Robert Funseth was quoted in the New York *Times* as completely refuting the magazines' reports saying:

"I have looked into the allegations and no U.S. satellite has been damaged. There has been no interference."

The Pentagon also issued a denial of the charges made in the magazines, according to an article in the November 23 issue of the *Times*, although the unnamed spokesman was reported to have said "the Soviet Union conducted several tests in this area of weaponry earlier this year," meaning 1976.

The *Penthouse* report was just part of a survey of exotic weapons, as was the *Newsweek* piece. In fact, the latter concentrated mostly on the development by both nations of hunter-killer satellites. Although the attack was what made the headline in the November 23 *Times* article, the follow-up piece stressed the hunter-killer satellite program.

Although these three publications gave the story its biggest play in the public eye, the July 1976 issue of *Galaxy* science fiction magazine had a lengthy article by J. E. Pournelle on laser weapons—an article inspired by the then little-known reports of the attack on the craft. This article, in turn, quotes an article which appeared in *Aviation Week*.

The *Galaxy* piece reports claims that in the summer and fall of 1975 the Russians developed a "powerful laser system" capable of blinding American infra-red detection satellites. It also reports the alternate explanation: that the craft had only detected a large gas fire in Siberia.

It does not give any reports of a destroyed craft, only saying that the satellites were blinded, apparently by a large amount of infra-red frequency energy going into their receptors—energy from either a very large fire or from a laser.

The *Galaxy* piece quotes the *Aviation Week* story to the effect that American weather satellites were unable to detect any such fire in Siberia. It also quotes the latter piece to the effect that an air force "lower-altitude spy satellite" also was unable to find such a fire.

The *Newsweek* piece also reported that "other defense satellites" were unable to detect a fire. It noted, in addition, that the radiation responsible for the incidents "was between ten and 10,000 times as strong as any natural blaze."

So far the only location given in any report has been Siberia—an area mentioned in another interesting set of reports of unusual activity in Russia.

On November 6, 1976, exiled Russian biochemist Dr. Zhores A. Medvedev wrote an article claiming hundreds of people were killed and thousands made ill by radiation when buried atomic wastes exploded without warning in 1958 in the Ural Mountains of Russia.

The Russian dissident made his allegations in a British weekly, *New Scientist.* It was dismissed as nonsense by the chairman of England's Atomic Energy Authority, Sir John Hill. He labeled the Russian's claims "rubbish" and "a figment of the imagination."

However the December 9, 1976 issue of the *Times* quotes a former Russian physicist, Leo Tumerman, as saying a nuclear disaster did occur in Russia in the late 1950s as the result of careless storage of nuclear waste.

The physicist, now living in Israel, said he personally saw the results of the "disaster" during an automobile trip from Chelyabinsk, in the foothills of the southern portion of the Urals, to Sverdlovsk. He said about 65 miles from the latter city there was a sign warning drivers not to stop for the next 20 miles or so but instead to drive through as fast as possible.

He said all the land around him as he traveled was dead and the warning was given because of the high levels of radiation. He said the people he spoke to blamed the condition on a disaster caused by the careless manner nuclear waste was stored.

The physicist said the accident was not the result of a mishap at the area's nuclear power plant because at the time of the disaster the plant was in the early stages of construction. He was told the land's condition was the result of the "Kyshtym catastrophe"—a nuclear disaster named after a nearby town.

According to an article in the October 1959 issue of the *Bulletin of the Atomic Scientists*, a Chicago monthly, the Miass area of the Urals, 50 miles west of Chelyabinsk, was pinpointed as a center for the production of nuclear material in a 1957 Moscow radio broadcast. The broadcast also told of the disposal of radioactive wastes in Lake Miass.

Now there is a 17-year gap between the 1958 explosion and the 1975 attack on American satellites. Siberia is a large area, although most geographers have it beginning at the Urals and would put the area of the reported nuclear disaster inside Siberia.

Still, one must not be too quick to accept the laser explanation for the 1975 incidents. Maybe American satellites did see something which blinded them; not gas fires, but perhaps something on the scale or of the type of the 1958 "disaster". The American public does not know what type of research the Russians are engaging in, and most likely neither do the sources leaking information to the press. Exact knowledge in such areas is the privileged possession of the topmost layers in the intelligence, military and political community.

In 1975 the Russians launched an initiative for a ban on what the *Times* described as "new weapons capable of greater destruction than nuclear arms." What exactly are these weapons the Russians are working on? So they just mean chemical and biological weapons, or are they developing even more exotic instruments of warfare and devastation?

Was it such exotic research which caused the reported devastation of 1958? This is not impossible to argue. A conventional nuclear blast would have been detected by American instruments, which would allow our intelligence services to realize there was something funny about a nuclear explosion in a populated area. Publicizing such a mishap would have had great propaganda value in the late 1950s.

Was it such exotic research which American satellites detected and then suffered from? Was it such exotic research ex-premier Nikita Khrushchev saw in September of 1964, prompting him to tell a group of Japanese newsmen that he saw in a Moscow suburb "something so terrible I dare not talk about it"?

This latter quote is cited by author Jacques Bergier in his book, "Secret Armies." Khrushchev reportedly said he was afraid of what he saw causing him to remark further: "I'm afraid of what the scientists carry with them. Peace must be maintained at all costs; otherwise the world is lost!"

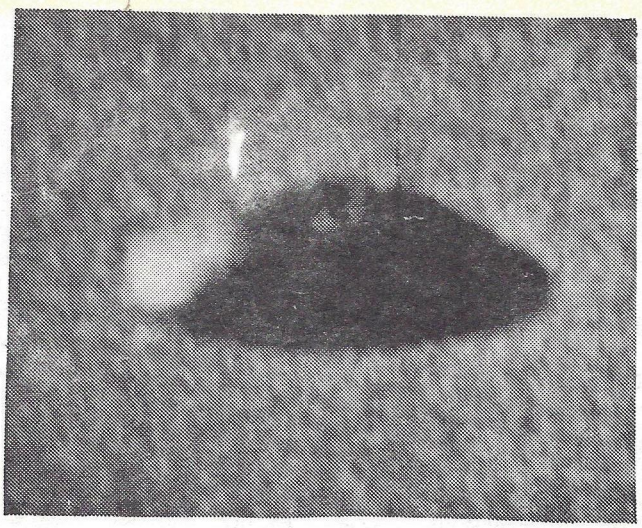
At this time no conclusions can be drawn one way or the other. All that is known is that quite a few things have been happening in Russia—quite a few frightening things.

THIS WILL CURL YOUR HAIR

Atomic scientists have made a hair curling discovery about what happens to straight haired monkeys subjected to radiation.

The monkeys at first lose all their hair—from head to toe. Then, much to the scientists' surprise and delight hair begins to reappear—and it is curly.

The scientists still are not sure what to make of the twist taken by the experiment. Of one thing they are sure. The research does not offer any immediate hope of hair—curly or straight—for baldheaded men.



ARE THE "CLOSE ENCOUNTERS" PROOF OF ALIEN VISITORS?

By PETER KOR

If the saucer saga consisted solely of reports of lights and shapes in the sky, it would not qualify as a mystery. It is too easy to misinterpret what goes on miles away and takes place in a few seconds to be justifiably certain that extraordinary entities are at work. But the long-range sightings have been accompanied by incredible claims of close encounters with alien craft and creatures. The question is: Do these claims reveal objective activity or subjective idiosyncracy?

"Researchers" have a stock answer to this question. It goes something like this: "Out of the many reports of close encounters, probably the great majority of them are hoaxes, hallucinations, and the like. But there is a hard core of reports that cannot be disproved and must be accepted as credible."

If this argument sounds familiar, it is no wonder. It is basically the same argument that every searcher into the unknown uses to justify his interest in a particular off-beat subject. By admitting that most reports do not stand up, he appears to be a hard-headed skeptic who cannot be easily fooled. Then, when he announced that certain reports defy analysis, he makes it look like the hard-core reports are undeniable examples of genuinely extraordinary happenings.

Despite the fact that believers and skeptics alike usually fall for this ploy, it is patently fallacious. It is a perfect example of circular reasoning—of assuming what must be proved. The premise of the argument is that the close-encounter reports that cannot be refuted must be true. But lack of disproof is not proof of truth. The existence of aliens cannot be inferred from unrefuted claims that aliens exist.

It is understandable that many claims of extraordinary happenings are never resolved. In the first place, most of those who inquire into such claims are not objective investigators, but are *committed* to a belief in alien visitations of one sort or another. Such investigators are not likely to be as tough and/or persistent as is sometimes necessary to uncover fraud or discover a natural explanation. And most of those who are not committeed to an extraordinary explanation of flying saucers lack the knowledge, expertise, and/or intellectual rigor to investigate properly.

But there is an even more obvious reason why many close-encounter claims go unrefuted. The overwhelming majority of such claims have nothing to support them but the words of the claimants. Unless a claimant admits that he was fooled or that he lied, it is almost impossible to refute what he says. Even if inconsistencies are found in a claimant's story, who is to say that they are not due to a genuine confusion induced by the excitement of a real encounter or to merely a faulty memory? The point is that *a person can claim almost anything without fear of contradiction if his words are all that he offers to support the claim.*

Of course, "researchers" will be quick to point out that more reports of lcose encounters are supported by physical evidence. But this "evidence" hardly qualifies as significant. Broken tree branches and depressions in the ground do not require the hypothesis of alien visitors to explain. It is more rational to assume that such traces had natural causes than to accept them as evidence for, or proof of, alien visitations.

The blunder of thinking that the lack of disproof is an indication of truth leads "researchers" to believe that the case for close saucer encounters is stronger than it really is. To put the situation into proper perspective, one need only remember this simple truth: *There is not a single*

verified report of a bona fide alien visitation! The great majority of reports have been explained in mundane ways. The remaining reports, while resisting explanation, are nowhere near being substantiated. Thus, in view of the pattern that has prevailed so far, the rational searcher must tentatively conclude that the yet-to-be-explained reports could also be easily explained if more facts were known. Like situations have like causes. It is the responsibility of the believer in alien visitors to justify his belief by explaining why the yet-to-be-explained reports should be treated differently than the reports that have been explained.

The truth is that there is no rational basis for such a distinction. All close enounter reports suffer from the same basic flaws. The most crucial flaw is that close encounters are claimed by the people who report them to be bona fide physical events. But there is never any bona fide physical evidence. As long as such evidence is lacking, skeptics are justified in assuming that the "events" did not occur as reported.

What would constitute bona fide "physical evidence"? Certainly not broken tree branches, depressions in the ground, or other such undistinguished traces. Physical evidence of an encounter with physical craft and/or creatures must be in the form of physical devices, artifacts, etc., that could not be explained in more mundane ways.

It was understandable that the first few close encounters did not bring the kind of physical evidence required for the kind of entities reported. But now that a generation of countless, similar reports has still not borne verifiable fruit, only fools would not reconsider the reports—which is why misinterpretation and hoax cannot be ruled out as explanations for even the best close-encounter reports.

People misinterpret in two basic ways. The first way comes into play when sensory input is ambiguous or distorted. When things or happenings are too far away, too fast, and/or too complex to produce definite sensory inputs—or when the observer is excited or under great stress—the indecision or distortion that occurs on the psychological level is often resolved by subconscious formulas or assumptions designed to bring order to the situation. The most ambiguous sensory stimuli can be converted into specific, concrete-appearing experiences via this common interpretation mechanism. And once a person interprets a blurred image as a whirling disc, for example, it is impossible to reclaim the original data and pinpoint the misinterpretation. The "researcher" is stuck with having to explain the disc.

The other mechanism for misinterpretation is more subtle. People can become so thoroughly convinced that certain beliefs are true that they become *intellectually hysterical.* They begin to automatically interpret ordinary happenings in terms of extraordinary explanations. One example of this mechanism involved a well-known "researcher" who became convinced that his saucer activities were being monitored by the government or the aliens, themselves. While we were talking together one night, a car slowed in front of his house for a moment, then moved on. The "researcher" got very excited, leaped from his chair, and exclaimed: "See! They're keeping track of my every move"!

The car and its driver were real and unambiguous. But the man's interpretation of the event was without basis—it was an example of intellectual hysteria. Yet, when this researcher explained the incident to others in terms of his unjustified interpretation, many people believed that he was, indeed, being monitored because they did not see how he could misinterpret such an obvious incident. But once the actual event is distinguished from the interpretation intertwined with it, the evaluation of the situation changes drastically.

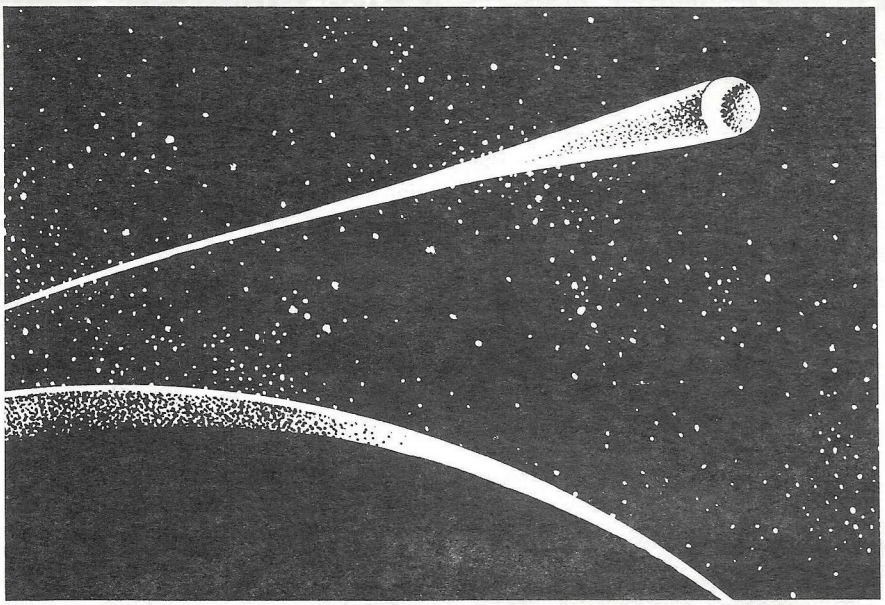
In another incident, three enthusiasts trekked into a woods where strange phenomena had been reported in the hope of meeting up with a saucer. After two hours of walking in almost total darkness, a lighted object moved overhead. The three ran in pursuit and, eventually, found themselves on the other side of a rise, staring at a weird, blue-lit "thing" ahead of them in the woods. Two of the men, convinced that they had their saucer, ran to the road to get help. The other had the sense and the courage to approach the lighted dome and discover an odd-shaped greenhouse! The others did not believe that what they saw was a greenhouse until they, too, were face-to-face with it. They had expected to see a saucer and they almost turned an hysterical misinterpretation into a first-rate landing case.

The most potent potential for producing such strange experiences exists when the conditions conducive to each of these misinterpretation mechanisms are present in the same situation. A person or group of people who strongly believe *or are willing to believe* in alien visitors have a *latent expectancy* about encountering such visitors. When this expectancy is combined with a sudden, ambiguous turn of events, the resulting stress and disorientation provide the sensory leeway necessary to structure the situation in terms of the expectation. Operating on the subconscious premise that alien forces are or may be at work, disparate sensory clues are integrated to produce the mental illusion of an actual encounter. Because it is impossible for an after-the-fact investigation to recreate either the situation or the states of mind of the "witnesses", attempts to solve such cases usually fail—giving the impression that what the claimants reported must have actually happened.

When more than one person is involved, "suggestion" plays a vital role in structuring and filling out a common framework of experience. The Betty and Barney Hill case is an excellent example of how peoples' beliefs, dreams, and on-the-spot verbal exchanges can shape a situation into what appears to be a joint, objective encounter.

An even more enlightening example of the role of suggestion in saucer experiences occurred in the 1950s. A group of people gathered at a private mountain retreat one night in the hope of enticing the space people into a landing and, perhaps, a contact. Most of the 15 people who were present were outright believers in extraterrestrial visitors; the rest included people who were on the verge of belief, as well as outright skeptics.

The situation was perfect for "phenomena". The night air was crystal clear. The stars and planets stood out like lightbulbs. A small fire flickered at the edge of the site, sending dancing rays into the woods and sky. The proceedings began with an attempt on the part of one of the believers to contact the aliens by trance telepathy. It was not long before the voice of a "vector



commander" was heard to say that "they" would fly their craft low over the site and land in a nearby valley. Contact, however, was not possible at this time, he explained, because their ship was too radioactive.

The "communication" sent a tinge of excitement through the group. People began searching for any sign of the aliens. By the time a light from what was actually a small plane appeared in the south, it was obvious that any sign would have served to set the group off. The person who first sighted the light called it a craft. As it passed over, others described a domed shape and a high-pitched whirling motion. As the light moved to the north, it began to converge with the hilly horizon, giving the illusion of descent. It was then that others in the crowd first observed the bright aurora borealis which had been doing its dance for quite awhile. The idea spread that the aurora was a magnetic effect produced by the craft coming close to the earth.

Then, people began to report sundry "phenomena" in the woods. Excited descriptions of what some people thought they saw *became part of the scene* for others to "observe" and confirm. By the time the evening was over, even the skeptics were amazed. The concensus was that a space craft had landed that night. Some people in the group even reported encountering the saucer's crew in the woods. The truth is that this extraordinary happening was a "stage effect, created by expectation, imagination, and suggestion.

How many close encounters involve definite explanations projected onto ambiguous occurrences? How many such reports are due to intellectual hysterica who "see" extraordinary causes at work in ordinary events? How often does "suggestion" prompt "confirmation"? Who can vouch for the intellectual and emotional control of those who report what cannot be substantiated by independent means?

Those who misconstrue reality in these ways have the advantage of sincerity when they tell their stories. They believe what they say and, often, their belief convinces others that what is reported really occurred. But, as the foregoing simple examples show, a person can be sincere and honest—and still be wrong!

Of course, not all tellers of close-up saucer tales are honest. Determining the veracity of a claimant is a precarious matter. Yet, "researchers" have to make these judgments all the time because the claims, themselves, are never confirmed.

A determination of veracity usually consists of evaluating the checkable parts of a claimant's story, establishing his standing in the community, and observing the manner in which he answers questions and explains apparent contradictions in his story. A favorite conclusion of those who accept some of the close-up stories at face value is: "I see no reason why the claimant would lie".

But people *do* lie. And close-up saucer "witnesses" are no exception. The reason why many such lies are difficult to uncover is that the perpetrator's motivations are usually quite complex. A "researcher" is fooling himself if he thinks he can enter a strange town and talk to people he knows nothing about for a few minutes or hours and come away with a reliable judgment.

Eventual admissions have revealed motivations for deception which are quite various and bizarre. For example, some people who believe they are being taken for granted by their friends, family, and/or peers seize upon the saucer fad as a way of grabbing the spotlight. Other people use the "space visitors" as excuses to redirect their life styles or alleviate potentially explosive domestic difficulties. In one case, two married men concocted a story of a landed craft to account for the several hours one of them spent with another woman.

All lies vis-a-vis flying saucers are not malicious, however. Some people invent happenings to gain notice and authority for their off-beat beliefs and philosophies. Then there are those who conventionalize apparently unexplainable experiences by clothing them in the framework of an alien visitation. In such cases, the contact report is false, but is symbolic of some occurrence that would probably bring ridicule and rejection if it was reported as experienced.

The point is that just because your inquiry does not reveal that a claimant is lying does not mean that he is telling the truth. It is not the responsibility of the "researcher" to disprove the report or accept it as true. Rather, it is the responsibility of the claimant to establish the credibility of his claim or have it dismissed.

Most "researchers" prefer to treat contacts differently than the close-encounter reports. For some reason, these savants think it is a-priori more credible to claim to see a saucer land and, perhaps, be forceably taken aboard the craft than it is to have some sort of discourse with the crew. By means of this intellectual sleight of hand, they can take a conservative middle-of-the-road approach to the saucer evidence. They can point to the close-encounter reports as "proof" that alien craft are at the core of the saucer mystery while, at the same time, chastizing the lunatic fringe for confusing the issue with phony messages and philosophies.

This tactic for establishing one's

credentials for objectivity just won won't work. It won't work because the essentials of the two classes of reports are not distinctly different. In the first place, neither the close-encounter reports nor the contacts are backed by the kind of physical evidence required, so the former class is in no way evidentially superior to the latter class. Also, it is not unusual for people who at first report the more mundane close encounters to later confide that their original experiences also included contacts. There are other cases in which people have claimed that initial close encounters were followed by contacts during subsequent experiences.

Furthermore, rigorous analysis of close-encounter reports and contacts reveals that the same kinds of people are involved in both categories of "experience". People who report close encounters *and* contacts are usually less educated, have less specialized occupations, and display less intellectual sophistication than those who report the more mundane saucer experiences.

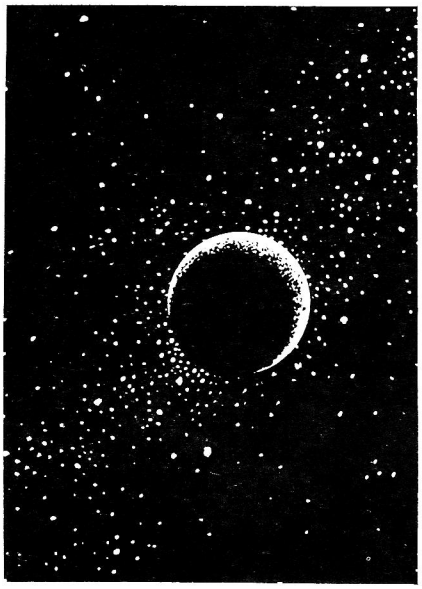
These and similar findings are clear signals that the alleged line between close-up and contact reports is not clear as most "researchers" believe. The mere witnessing of strange but objective occurrences should not produce a correlation between the incredibleness of the encounter and the psychologies of the witnesses. The fact that such a correlation exists indicates that witnesses are not passive agents where close encounters and contacts are concerned.

Some "researchers" maintain that the very best reports are those in which the claimants have passed lie detector tests or have given convincing information under hypnosis. However, neither the lie detector nor hypnosis is a valid substitute for definitive physical evidence, which is always lacking. And neither the lie detector nor hypnosis is anywhere near being fool-proof enough to put credence in the results of such tests.

With sufficient self-control, liars can pass lie detector tests. And people who tell the truth can fail such tests if either their experiences or the act of taking the test upsets them enough.

Likewise, the value of hypnosis has been greatly exaggerated. Basically, the technique involves putting an already-suggestible person into a highly suggestible state, *and then suggesting* that he [illegible] about, explain, and/or describe [illegible] certain event or situation. Even [illegible]e questions asked or the commands given are not very "leading", the person hypnotized will try to supply what is asked for in the detail that the suggester desires. And the more adept a subejct becomes in going into a trance and responding to questions, the better will his "performances" become.

The hypnotist literally programs the responses of the people he hypnotizes. So there is no reason to accept the vivid and sometimes



emotional tales that emerge during regression sessions as indications or proofs that extraordinary encounters actually took place.

Of course, this conclusion presumes that the person put into a trance believes that he has had an extraordinary experience. In some cases, the claimant is an outright hoaxer or someone who in convinced that his story, while false, is serving some higher purpose. Hypnotising such a person will not reveal the fraud. To the contrary, some claimants have proved to be very good at feigning trance consciousness and at using the trance situation as a means of undermining the investigator's skepticism.

All factors considered, a good performance under hypnosis does not lend credence to a saucer report. Hypnosis is merely another means for uncovering and dramatizing the alienation that is at the root of the flying saucer mystery. "Researchers" who accept information gained through hypnosis as preferred evidence or proof that alien forces are involved are not helping to provide a solution. They are only revealing themselves to be part of the problem.

Some "researchers" will try to counteract this analysis by pointing to the *widespread distribution* and *basic similarity* of close-encounter reports as proof that some objectively real agency is involved—whether that agency be interplanetary, extra-dimensional, or achetypal in nature. But such claims will be mere acts of desperation. The general trends referred to can be easily explained without resorting to way-out speculations.

The simple truth is that *strange experiences are contagious!* People with the requisite psycho-social situations for triggering such experiences exist almost everywhere. All that is needed to touch off a chain reaction of bizarre occurrences is a dramatic incident or two. Elements from the initial reports are communicated far and wide and act as "suggestions" for structuring subsequent experiences. Innovations that occur during a particular contagion are quickly assimilated by the "public mind", thereby becoming available for a series of new experiences that incorporate the new features.

The saucer saga is merely the latest in a continuous series of contagions that has included table tipping, poltergeist phenomena, and mind reading. Years of science fiction, an exploding technology, and Man's first steps into space provided the general framework of expectation within the initial experiences took place. By the time the saga was only a few years old, saucer stories had been beamed to almost every people on earth—and they responded with their own characteristic experiences. Today, almost everyone's subconscious is crammed full with the basic ingredients of a close-up saucer encounter. Thus, it is not surprising that basically similar reports are coming from widely separated geographical areas.

"Close encounters" have been heralded as the final link in a chain of evidence that proves the existence of alien intelligences. They are no such thing. They are merely further examples of the tendency of human credulity to manufacture mystery.

Does Over-Sophistication Prevent A Belief In The Shaver Mystery?

By ALEX SAUNDERS

Every year, during the summer months, the firm I work for gives temporary employment to a few university students of both sexes. These are the young people I always enjoy talking with because their intellect is so clearly on a higher level than most non-students with whom I come in contact. At least, that is my own personal opinion.

I would estimate that ninety-five percent of my fellow workers are interested in the same specific subjects, as if they had all come from the same mold. Like sports, drinking, cars, camping, television programs, card games, etc. But the interests of the students I have met differ on a far wider scale.

Being more imaginative and curious, and possessing uncommon insight, they will invariably discuss (among the above subjects) other matters. Scientific subjects, for example, such as astronomy, exo-biology, anthropology, medicine, archeology, oceanography, etc. And discuss them most intelligently.

This includes metaphysics and the occult. Spiritualism is not avoided. Nor are UFOs, ESP, reincarnation, and so on. If their belief in these "outre" subjects is not a firm one, at least they hold to the POSSIBILITY of their reality, for their minds are commendably open. They are receptive to new ideas, new thoughts, new theories, which I find delightfully refreshing and mentally applaud.

Last summer I loaned my Jim Wentworth book, GIANTS IN THE EARTH, to three students—two boys and one girl. All read the book from cover to cover. All confessed they found it far from dull or boring. And that was that. Not one of them ever again brought up the subject of the Shaver Mystery, and it was soon forgotten.

I would now like to go back briefly to the year 1952.

I was then (as I am now) a keen subscriber to FATE Magazine. In the January-March, 1952 issue, reader Jean Casper of San Francisco, California, wrote a short letter which I will quote in full.

STRANGE DISAPPEARANCES

"You have printed numerous articles on strange disappearances of people from off the face of the earth. I have wondered if there could be any explanation of the fact that our planet has been under close observation by other planets for the past 200 years. Could it be that such other civilizations have wanted a *homo sapien* for a collector's item?

"Are we willing to face the fact that the countless pulverizing or burning of airplanes in mid-air could be caused by unknown weapons of entities from another planet? Could fireballs and the mysterious burning of persons be caused by a groping, other-world mind with a touch of sadism?"

Jean Casper

I wrote to the above, saying that from her letter it was obvious that she had never heard of the Shaver Mystery. And it was here, in the fantastic claims of one Richard S. Shaver, where all the answers to her questions could possibly be found. I asked if she would be interested in borrowing a booklet I then had on the Shaver Mystery. Her affirmative answer was immediate. Immediate, too, was my mailing her the booklet.

After a week or so, she sent me a brown envelope. Inside was my returned booklet and a letter. The letter went something like this:

Dear Mr. Saunders:

First, thank you so much for sending me your Shaver Mystery booklet which I have herewith returned safely.

I received it a week ago, in the morning of the day I entered the hospital for my annual check-up and week's rest. That night, about ten o'clock, as I was preparing for sleep, I suddenly remembered your booklet. It was in my suitcase where I had packed it earlier. So I got it out and began to read it in bed.

If, after finishing it, one of the nurses had come into my private room to examine me, she would have been alarmed at the excessive pounding of my heart.

Mr. Saunders, do you HONESTLY believe in the Shaver Mystery? That is, that conditions are EXACTLY as Richard Shaver describes them? Reading his awesome claims was at times a really frightening experience, but I don't regret having done so. I still desperately want to know the truth, however shocking and ugly it may be!

Gratefully yours,
Jean Casper

Okay. Now back to the present.

As was mentioned earlier, the imaginative university students to whom I introduced the Shaver Mystery via GIANTS IN THE EARTH stated that it had interested them.

True, they may have been mentally jolted somewhat by the fantastic claims of Shaver, but the fact remains that his claims will NOT produce any heavy meditation on their part. No way. Not by one iota will their thinking in the years ahead be affected. But why?

If indeed the Shaver Mystery had proved interesting to them, why not become more deeply involved with it and pursue it at greater lengths? How come a person like Jean Casper was so enormously impressed with it twenty-five years ago, while the modern readers' reaction is much more subdued? What causes this vast difference in thinking?

Well, take the average reader of today. He is bombarded—smotheringly so—by awesome and fantastic concepts through movies, television, books, magazines and newspapers. The concepts that are real "placidity-destroyers" are those of possible life on either alien cosmic worlds or in other dimensions, extra-terrestrial visitations to Earth, spirit communication, demonic-possession, etc., etc.

So along comes still another concept, like the "mad-sounding" Shaver Mystery. Does it stand out by itself, being truly unique? No, not at all. He regards it as just another fantastic theory.

Can it be that the modern imaginative and curious reader has become just TOO SOPHISTICATED for ideas like the chilling Shaver Mystery to take firm hold of his thoughts? Can that be the answer for his more or less yawning indifference?

THE SAUCER MOVEMENT

By PETER KOR

Comprehension depends upon conceptualization. If one's level of conceptualization is not adequate to encompass what he experiences or seeks to understand, perspective will be distorted, effects will be mistaken for causes, and attempted solutions will merely hide the real issues.

Flying saucers are the product of inadequate concepts. Depending on the level of conceptualization of the "observer" or "researcher", they can appear to be visitors from another planet, psychic probes from another realm, or archetypal invasions from the imagination. But seen in full conceptual context, flying saucers take their rightful place as predictable symptoms of a much greater and more tantalizing problem.

One step toward constructing the proper framework for flying saucers is to understand the movement they have generated. While pursuing the saucer "phenomena", "researchers" have created a distinctive sub-culture complete with its own belief system and ideology. Whereas, 20 years ago, such a movement was only a possibility, now it is a reality being consciously promoted by a significant minority of "ufological" caretakers.

In the beginning, flying saucers were assumed to be a material intrusion into human affairs by aliens from another world. Thus, the first people attracted to the riddle of the flying saucers were primarily interested in *solving the problem* of the origin and purpose of the visitors. The initial efforts of those first "researchers" were directed toward investigating important saucer reports, learning as much as possible about the aliens, and educating the public about the impact that could be expected when contact was made.

But contact was delayed, and "researchers" became preoccupied with identifying and combating what they thought was a conspiracy to hide the facts about flying saucers. They attacked the air force, CIA, and high government officials for conducting a coverup. And they chastized the scientific establishment for willfully blinding itself to a profound new truth.

None of this accusing and lobbying changed a thing. The "saucers" continued to "fly". The conspiracy was never substantiated. Slowly but surely, the discrepancy between what "researchers" *believed* about flying saucers and what could be *proved* about flying saucers grew to unbridgeable proportions. Thought became detached from facts. Truth gave way to myth. Flying saucer "research" became a modern-day movement!

By the time this stage of the saucer saga was reached, both the interest and motivation of "researchers" had changed drastically. It was one thing to embark on an inquiry of new "phenomena" in an effort to establish basic facts. It is quite another to persist in or become involved with an "investigation" in which the basic facts contradict what is believed about what is being "investigated". The problem-solvers and truth-seekers have pretty much left the scene. In their place are converts to a new techno-magical religion, socio-political activists, and PR men for the mysterious.

Clearly, participants in the saucer movement are motivated by *needs* that go far beyond what the saucer facts can satisfy. To get an idea of what those needs are, let's take a look at the anatomy of present-day "ufology". The saucer movement consists of four *functional* factions.

Fundamentalists: These are the strict constructionists of the saucer movement. Despite the increasingly bizarre nature of the saucer evidence, these keepers of the faith cling desperately to the original conception that flying saucers are physical craft from another planet. They grasp at every straw to prop up their belief. Unidentified radar blips are offered as proof that the saucers are real and material. Broken tree branches are exhibited as evidence that interplanetary ships have hovered over farm houses and fields. Depressions in the ground are cited as confirmation that alien machines have landed to get a closer look at human-kind and to secure samples for analysis.

Revisionists: This faction represents a major schism within the ranks of establishment "researchers". Although most revisionists still have much in common with their former fundamentalist brethren, they differ by having left the fold of extraterrestrialism in favor of various new and heretical saucer beliefs.

Some revisionists just can't swallow the extraterrestrial hypothesis any longer, realizing that logic and the evidence are against it. So they set out in search of other speculations that will stand up better under the apparently paradoxical saucer facts.

"Researchers" who consider themselves to be "leaders of saucer thought" would not be caught dead believing in such mundane things as spaceships! Speculations about psychic realms, archetypal projections, and the like are more their style.

Whereas the fundamentalist is known by his preoccupation with defending traditional saucer views, the revisionist is classified by his proclivity for reforming those views. Whatever the reasons for that proclivity, *the major thrust of revisionist activity is toward bringing saucer belief more in line with changing intellectual fashion.*

While the sum-total result of their efforts is to maintain the relevance of flying saucers to contemporary life and thought, revisionists tend to be mere faddists, eagerly embracing every new speculation that comes along.

Activists: If the fundamentalist-revisionist axis represents the "establishment" of the saucer movement, the activist faction represents the "counter-culture" of the movement. Many activists are transplanted flower children who pride themselves on their bohemianism. They guzzle beer, love to have bull sessions about flying saucers and related subjects, and are very conscious of their status as thorns in the sides of establishment "researchers". The great majority of activists identify themselves as being part of the so-called eastern or middle wing of "ufology".

Most activists became interested in flying saucers in the 1960s, during the highly political phase of the saga. Thus, it should come as no surprise that activists are more interested in taking positions on issues than in developing concepts for understanding. Some of the burning issues that have concerned them lately include: Was "Researcher" X discriminated against when Director Y would not let him join Saucer Organization Z? What can "middle ufologists" do to resist the efforts of establishmentarian "researchers" to take over the saucer movement? What is the best way to fight the fascist element in science that is suppressing flying saucers and oppressing American culture?

If these last two issues seem far-fetched, consider this quote from a recent newsletter of a prominent "middle ufologist":

"... it is my belief that there is a liberal science and a fascist science ... Those who have read—and understood—Charles Fort might term (liberal) science 'forteanism'. Fascist science is the product of the sexually repressed, inhibited, suspicious, dark side of our general social fabric. It is arbitrary, amoral, reactionary and very, very narrow. It is cold, empty, but it survives because it is, in fact, more efficient and more aggressive than liberal science. So successful is it, in fact, that the word 'science' largely denotes 'fascist science' ... In less general terms, this is the spectrum liberal 'middle ufology' and the reactionary 'official ufology' lie on. Thou they deal with the ostensible same subject-matter, they are worlds apart."

This tirade is a perfect example of how activist "researchers", more than any other type, project their own hang-ups, prejudices, and preferences onto the stage of the saucer drama. In effect they are trying to justify *their* values, worth, and common worldview by "finding" some extra-natural sanction for them in the meaning of the flying saucers. What cannot be supported by rational thought and inquiry is to be pawned off as a revelation implicit in the saucer mystery. They are moved more by feelings and imagination than by reason, put more credence in sociological magic than in technology, and are more interested in subjectivist meanings than in facts and truth.

Whatever their beliefs and methods, *the major thrust of activist activity in the saucer movement is toward converting the myths of "ufology" into an anti-establishment ideology.*

Cultists: Although cultists are almost universally frowned upon by members of the other factions, they have nevertheless been the prime movers of the saucer movement. If the flying saucers had remained at long range, there would have been little mystery to sustain interest in the "phenomena". People would soon have tired of hearing about strange lights and shadowy shapes darting around the sky.

It was the cultists who brought flying saucers down to earth and into the popular mind. Their "experiences" objectified what had previously only been imagined. Their stories about space beings, saucer propulsions, and messages to Mankind provided the general conceptual framework within which even the so-called scientific "researchers" did their saucer thinking. Their claims of ESP contact, trance communication, and other psychic "Phenomena" anticipated by almost 20 years the direction that "serious injury" would eventually take.

But the close encounters and contacts with flying saucers had an unanticipated consequence. It raised people's expectations about the certainty and imminence of a final saucer showdown in which the aliens would reveal and explain themselves. The delay in that showdown—and the discrepancy between the incessant close-in saucer activity and the lack of demonstratable proof for same—created the real saucer mystery and set off the endless cycle of explanations, speculations, and new "experiences" that constitute the saucer movement.

The extent to which cultists have radicalized the rest of saucer "research" is not fully appreciated. The mechanism is simple. By making increasingly wild claims, cultists make previously unacceptable "happenings" respectable. At one time, claims that flying saucers had landed were automatically rejected by "serious researchers". But encounters with saucer beings made mere landings appear to be safe and, eventually, claims of contacts made the creature reports "worthy of serious study".

No sooner do "researchers" decide that a previously "way-out" type of report is O.K. than there is a flood of similar reports. The sanctioning of certain experiences makes a more respectable strata of society susceptible to the same experiences. Today, stories of abductions, medical examinations, and mind tamperings by aliens are almost casually accepted by the most respected scientist "ufologists".

This change in the state of saucer affairs is not only a testimony to the increasing gullibility of "researchers", but to the learning ability of cultists as well. They now know the kind of story that will go over well. Some of them leave out the wilder aspects of their experiences and beliefs so as to gain respectability more quickly.

Of course, the true cultist is not a hoaxer—at least, not at the beginning. He is a person whose psycho-social situation can be sustained only by personifying the universe. For the cultist, "experiencing" is a substitute for knowing. Accordingly, the saucer cultist is distinguished from members of the other factions of the movement by the fact that his *existence* revolves around his saucer beliefs—to the extent that his job, social relations, and family life are determined and sometimes put in jeopardy by those beliefs. But whatever the nature of those beliefs and the motivations for them, *the main thrust of the cultist's activity within the saucer movement is toward defining the eventual direction of saucer investigation and belief.*

It is important to understand that

the fundamentalist, revisionist, activist, and cultist classifications are not mutually exclusive. Although every "researcher" is *predominently* one type or another, most "researchers" are mixtures of more than one type. Thus, a particular "researcher" may basically be an activist, but display cultist tendencies as well. Also, transitions often occur from one classification to another. Evolution is usually from the more mundane to the more radical classifications. For example, it is not unusual for a "researcher" to begin his saucer sojourn as a fundamentalist and end up as an activist or a cultist.

Cultist's produce "phenomena". Fundamentalists produce organizations and methodologies for dealing with the "phenomena". Revisionists produce new ideas for accounting for the "phenomena". And activists convert the ideas into psycho-sociological formulas for influencing the thought and action of other "researchers". The influence of the more radical factions eventually feeds back on fundamentalists, forcing them to make adjustments in their thinking and belief system.

The more conservative belief system of fundamentalists has had the most impact on the "public mind" thus far. However, that distinction is rapidly passing to the revisionists, as an increasing number of "scientific" fundamentalists become converted to more radical saucer views.

To put all of the commotion that is the saucer movement into proper perspective, the following facts must be kept in mind. First, members of the various saucer factions comprise a very small minority of the general population. Second, the relative expertise of these participants is low compared to that of persons who pursue more socially-acceptable studies. And third, this small minority of amateurs has spent over 30 years chasing, investigating, and believing in what cannot be proved!

Consider this carefully. We are not dealing with people who have chosen to invest their time and effort in an unpopular but demonstratably valid area of study, ala medieval history or ornithology. Nor are we talking about learned men—with or without the "proper" credentials—whose brilliant discoveries or theories threaten to upset the status quo, such as Chomsky or Velikovsky. We are talking about a fringe group of enthusiasts who cannot even prove the existence of what they are creating so much commotion about!

When all else is said and done, there is only one explanation for such a phenomenon: ALIENation. The one quality all *hard-core* "researchers" seem to have in common is an estrangement from the social status, values, and/or existential premises of their contemporaries. For some, as with many fundamentalists and revisionists, this alienation is a product of social dissonance. The "researchers" involved have not achieved the success or importance they need and hoped for, and the activities of "ufology" provide them with some compensation.

Other "researchers", especially activists, are greatly opposed to the form, values, and priorities of government and society. The prospect of alien modes of thought carries with it the hope of radical socio-political change. For these people, flying saucers are a symbol of psycho-social liberation.

But there is an even deeper and more pervasive alienation among hard-core "researchers". Cultists exhibit this malaise more than others, but members of every faction possess it to one degree or another. This alienation is *existential.* The religious framework of ideas that has hitherto supported Western and, indeed, world civilization is crumbling under the onslaught of scientific discovery and technological progress. Many people have "solved" this existential dilemma by forging an even stronger faith and commitment to traditional religious ideas and values.

But for those who pursue the saucers, this is not a "live" option. Most of them are religious drop-outs who have either greatly revised or rejected the worldviews of their fathers. They have been searching for a new understanding to fill the void. "Flying saucers" crystallized and intensified a search that had been going on underground for a long time. Yet, few searchers are willing and able to go forward into the future via genuinely new ideas and discoveries. Their quest gets bogged down in dogmatism and mysticism. And what they end up with is a mere restatement of what they once rejected: A new religion, however glossed over with fancy-sounding rhetoric, without the specific features that turned them off of the old ones.

It is this existential alienation that propels the flying saucers and sustains the saucer movement—which is why, whatever their respective saucer theses and investigative techniques, all hard-core "researchers" will cling to the belief that flying saucers are somehow extraordinary in nature. For if flying saucers do not exist, their quest has been in vain and their new view of the world and existence is without basis.

As successful as the saucer movement appears to be, it is merely one characteristic manifestation of the alienation that gave birth to it. Cults of all kinds abound. People are flocking to astrology, scientology, parapsychology, satanism, magic, Guru-inspired sects, beliefs in monsters, "miracle" cures, and mind-enhancing techniques—you name it and we've got it! And all of these existential "experiments" have one thing in common: *a commitment to the irrational*—an attachment to a point of view that is unjustified by facts and logic.

I am not saying that there is nothing to any of these beliefs. I am not claiming that "normal" people would never find them worthy of interest and inquiry. Nor am I advocating that people damn their imagination in the name of convention. To the contrary, the shape of the world has only just begun to be discerned. The most profound truths and discoveries are in the future, not the past. And no area of inquiry should be out of bounds for those who would dare to risk their present view of things for a new comprehension.

But there is a vast difference between inquiring and believing—between using imagination to gain a genuine insight into reality, and rejecting reality in favor of fantasy. The way to grasp what seems to defy rational analysis is not to reject reason—as most saucer "researchers" have done—but to increase one's own rationality and apply it more rigorously.

What does all this mean? Simply that "researchers", and other seekers after the unknown, have been preoccupied with the wrong thing. *The saucer mystery is a saga of ideas, not of objects or probes.*

A STUDY ON UFO SOUNDS

by T. SCOTT CRAIN, JR.

Whether darting across the sky, hanging motionless, or cruising along at tree-top level, most UFO's are notably silent. Airplanes, jets, helicopters and other conventional aircraft moving through the atmosphere produce sounds related to their means of flight. But UFO observers close enough to hear manmade aeroforms, hear nothing. This apparent lack of sound that has prevailed in many cases over the past three decades indicates their propulsion system is both unique and unconventional. Even when these objects move at velocities far in excess of the maximum speed of sound, they remain silent, not common among earthly vehicles that invariably produce sonic booms.

While most UFO's move in silence, others produce noises; a hiss, a whistle, a roar, or a detonation like a sonic boom. In two separate studies dealing with UFO's and sound, scientists have discovered several reoccurring patterns that offer important clues into the forces that propel these objects.

The first study was made in 1964 by the National Investigations Committee on Aerial Phenomena. NICAP, an independent UFO research organization with the former director, Donald E. Keyhoe, made public a detailed report synthesizing data extracted from 746 unexplained UFO reports lifted from their files. In their book, "The UFO Evidence," NICAP cites 18 reports chosen from a larger sample of 50 during the decade 1952-62. The 18 reports chosen were selected on the vehicles ability to exhibit flight maneuvers not characteristic of earthly vehicles. These unusual movements included sharp turns, erratic maneuvers and rapid accelerations. Objects moving in straight line flights and moderate speeds were eliminated to minimize the accidental inclusion of misidentified aircraft, etc. caused by unusual lighting conditions.

The second study was made in 1969 and is more of a hodgepodge of witnesses reporting hearing sounds and their attempts to describe them. In the book, "Passport to Magonia," author Jacques Vallee, a noted mathematician and astronomer, cites 103 instances of close encounters during the decade 1958-68, where sounds were reported. Combining the results of these two independent samples, five types of sound are clearly discernable.

1) A sharp, explosive noise like a shock wave occurs when the vehicle is rapidly accelerating, is in high speed flight, or very near the ground. Close to the ground in this case means violent sounds occur when the object touches the ground, rises from a low altitude, or seconds before takeoff.

A minister observes a brilliant circular UFO rising vertically giving off a flash of light and making a sharp, explosive noise. (NICAP, Case 9) From a distance of 100 yards, two witnesses watch a huge, egg-shaped object hover low over a bridge, then suddenly shoot straight up, giving off a flash of heat and making a thunderous, explosive noise. (NICAP, Case 14) One may note that a side effect parallels the explosive noise evident in many of the reports in this category. On May 7, 1969 two Canadian boys observed a UFO hover over a cemetary making a whistling sound and illuminating a vertical beam of light on the ground. The vehicle ascended suddenly with a roar comparable to that of a jet and a series of bangs.

2) A number of UFO's moving close to the ground generate a low pitched humming, whining, or whirring noise while hovering or moving at slow speeds. The pitch of the sound can be compared to a horde of flying bees, similar to the musical note of middle C. Low pitch sounds have also been recorded corresponding closely to the C directly below the bass clef and next to lower G. The causes of these sounds might be attributed to a source of electrical power in view of the brilliantly lighted interiors of these vehicles, their many navigation lignt and intense beams. A number of witnesses claim the sound was like an electrical motor or like a 'generator'.

A loud humming sound was emitted by a green-glowing light that moved erratically, rapidly at times, over Sebago Lake, Maine, on August 2, 1957. (NICAP, Case 6) In November, 1957, a large lighted-green object emitted a beam of light directly at a moving automobile causing it to heat up. The car caught on fire and was completely destroyed. (Vallee, Case 47)

On November 23, 1957, a witness standing only 15 m away saw four disk-shaped objects land. After twenty minutes the witness attempted to get closer, but the objects took off with a painful humming sound. (Vallee, Case 445).

The buzzing sound heard by witnesses stems from the emission of sound waves on the eardrum carried by the bony structure on the inner ear stimulating the auditory nerve. Although this is the most common medium for UFO observers to detect sound, there are other methods to consider. Recent studies have shown that, if as we suspect, UFO's emit high frequency, electromagnetic radiation, then the buzzing sound could conceiveably bypass the ear structure and directly stimulate the auditory nerve within the head. Many witnesses who claim to have had close encounters with occupants of flying saucers say they communicated with these beings with their thoughts. Several well documented cases of this type of mental telepathy is illustrated in the book, "The Humanoids," edited by Charles Bowen. If all this be true then voice modulation of microwaves along the same frequency might be used to communicate with people solely through thought patterns.

3) A third sound consistent with many reported descriptions is a whistling or swishing sound, suggestive of rushing air. This category of sound effects is common among earthly vehicles (ex. jet engines) but offers no clues to its origin. We can only assume at this stage in the game that the sound is emitted by agitated molecules in an ionized "skin effect" on the surface of the craft.

A UFO that landed on Stavenger, Norway, on January 4, 1958, took off

minutes later "with a noise like a flock of birds." (Vallee, Case 455). On November 11, 1957, a luminous ball cruising at 2000 feet made a noise "like swishing water." (NICAP, Case 8). A reddish oblong object made a sound "like rushing wind" over Dunsmuir, California on August 18, 1960. (NICAP, Case 17).

In passing, it should be noted at least one explanation has been offered to explain the swishing sound made by the UFO. In the January 22, 1968, issue of *Aviation Week and Space Technology* we are told that if the craft is surrounded by a corona discharge (i.e. an electrical breakdown of air along a high-voltage transmission line) two effects will be produced.

1) A luminous blue glow becomes evident in the dark.

2) A hissing sound becomes audible.

According to the article, the presence of the corona might also explain the absence of sonic booms from supersonic UFO's.

4) A fourth category of UFO sounds are high-frequency or high-pitched noises which vary in frequency depending on the type of maneuvering going on at the time. Witnesses to UFO's describe the sound as shrieking, whistling, a shrill, or sounding much like a "high speed drill." From the reports studied thus far we are reasonably sure some UFO's are emitting high pitch sounds in the frequency range of 1000 to 10,000 cycles per second. It appears these sounds are made up of several discreet frequencies. The sounds appear to be at least 7 cases out of a sample of 447 close encounters put under analysis. Although these signals are rarely emitted by some sort of rotating machinery, possibly related to the propulsion system of the craft.

To drive home the point of the maneuverability/frequency relationship, an incident that occured on July 13, 1959 over Blenheim, New Zealand offers a splendid example of a direct connection between the level of sound and acceleration.

A disc descended below the treetops emitting a low humming sound, then rose vertically at a high speed and with a "thin high-pitched whistle." It appeared that the sound increased in intensity or shrillness when power was applied.

5) The last category involves signal-like beeping sounds reported in heard, when they are, the UFO has usually landed at one time or another during the encounter.

A ten-year-old youth came across a bright, silvery object sitting in a wheatfield. Seconds before takeoff, the object made a beeping sound before ascending from the ground and departing straight up.

In the book, The Interrupted Journey (New York; Dail Press, 1966), John Fuller relates the strange abduction of Mr. and Mrs. Barney Hill who were captured by creatures of a UFO, taken aboard the craft, and subjected to biomedical experiments for nearly two hours. Before being kidnapped, the Hill's were driving in their car and suddenly heard a strange electronic beeping that seemed to make the whole car vibrate. The irregular rhythm seemed to be coming from the rear of the car and caused the Hill's to experience an odd drowsiness. The source of the sound did not come from the radio which was turned off. After a period of time, another series of beeps returned the Hill's to normal. It may be interesting to note the Hill's were unaware of anything between the two series of beeps, and it wasn't until some time later, that the intervening events were recalled under hypnosis. If this case be true, then UFO's may have the ability to induce hypnotic trance through sound.

Currently, research into sound analysis and UFO's has been quite scarce. In the future, scientists say they can collect useful information if they could activate sound detection and amplification equipment while the UFO is being observed. Ideally, a sound study of a UFO report would require:

1) A knowledge of the distance of the object.

2) A tape recording of the sound emitting UFO.

3) A description of the maneuvers paralleled with the sounds being heard.

4) A description of the UFO itself.

We are hopeful in the near future these conditions will be met.

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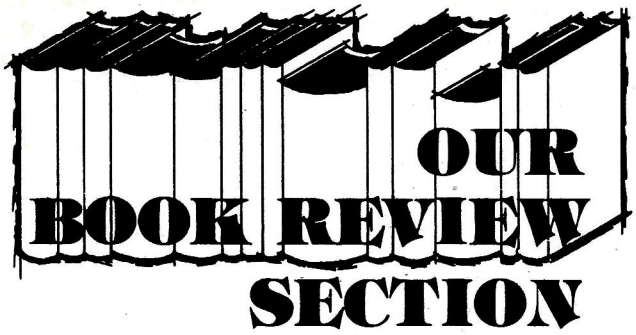
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By JAMES E. OBERG



THE SIRIUS MYSTERY, Robert Temple, St. Martin's Press, New York, 1976. $10.95, 290 pages. High school and up.

In searching for evidence of visits to earth of extraterrestrial civilizations, analysts may seek physical artifacts (none confirmed so far) and legendary or eyewitness tales (all too many, of undependable quality). But one indisputable artifact would be astronomical knowledge imparted to the earthmen by the space visitors.

Robert Temple, a thirty year old classic scholar living in Britain after growing up in America, claims that he has found such evidence in the traditions of a West African tribe called the Dogon. They know far too much about the stars and planets than they could have discovered themselves. More breathtaking, Temple attempts to trace this knowledge back to ancient Egypt and Mesopotamia where legends relate that civilization was founded by amphibious semi-demons from the sky, a creation myth shared by the modern Dogon as well.

These theories are presented in a widely publicized book whose startling ideas are allegedly endorsed by such sober space analysts as Isaac Asimov and Arthur C. Clarke. Asimov, whose name is used by the publishing house as vouching for the books accuracy, has complained elsewhere that he has been misquoted. It is an inconspicious beginning. The book's major thesis, interesting when summarized on a single page, becomes tedious and confused when padded to fill several hundred pages.

Temple asks for help in his researching: "Astronomers in particular must deal with his material," he declares. "Fortunately they are an open-minded community..." He may regret this invitation when strict astronomical techniques are mercilessly turned on his theories.

Astronomy, meanwhile, is only a small section of the whole book. The tribal traditions describe the invisible white dwarf companion of Sirius, the brightest of the fixed stars. The planet Jupiter's four moons and Saturn's ring are also known to the Dogon. The interstellar travellers, say the myths, came from a planet circling a third star in the Sirius system. It is here, at a star barely eight light years from earth, that astronomers can ask some embarrassing questions of a superficially unexplainable enigma.

Only ten percent of the book is devoted to such astronomical aspects of the mystery. The rest consists of a random hodgepodge of ancient legends, arranged in an attempt to show that when the Dogon know today (and which has been known to Western astronomers for at least half a century) was once widely known by priests of the early Egyptian and Sumerian religions. Unfortunately, authorities on the ancient world have not yet had a chance to critically examine this thesis.

When they do so, perhaps they will be kinder than astronomers who know little mythology or comparative linguistics but do know how to measure angles and distances. Temple asserts that extraterrestrial knowledge was used to arrange shrines and temples on earth into geometric forms spanning hundreds of miles. Since most of the sites mentioned are pre-Christian ones, they are not found on modern maps; the average reader must take Temple at his geographic word.

But astronomers are sometimes avid map collectors, and a few may even have a copy of "Lands of the Bible Today" (National Geographic, December 1967). If they do, any naive trust in the printed word is in for a rude shock.

"This oasis (Siwa) and Thebes are both equidistant from Behdet," says Temple (Behdet is east of Canopus in the Nile Delta, located near modern Baltim and not even on the National Geographic map). "Geodetic surveys of immense accuracy were thus practiced an ancient Egypt with a knowledge of the Earth as a spherical body in space and projections upon it envisaged as part of...the Sirius lore." This sounds impressive until one gets out a measuring tape (or does spherical trigonometry to be precise) and discovers that the 'equal' distances involved are 376 versus 432 miles—hardly equidistant even if you have to pace it out on foot!

"Dodona (NE Greece) and Mount Ararat are on the same parallel and have the same latitude," Temple reveals, implying to the ordinary reader that these are two separate alignments (astronomers recognize that he has only reworded the same fact—if it is true at all). Actual measurement gives 39.59 and 39.71 degrees north, noticeably close to be sure, but far enough apart to have been easily surveyed more precisely by observation of Polaris if needed. A coincidence seems more likely; if the Greeks had wanted to locate the Dodona shrine at the same latitude, they could have done so more accurately.

Quoting *The Secrets of the Great Pyramid*, Temple goes on to claim that "other countries located their shrines and capital cities in terms of the Egyptian 'meridian zero' including Sardis, Susa, Persepolis, and An-Yang." An unimaginative and untrusting astronomer with a good map can easily determine that the longitudes with respect to this meridian are 3.47, 21.43, 16.81, and 82.68 degrees away—hardly indicative of any kind of precise surveying.

Perhaps such a picky and demanding analysis is missing the point by not getting into the spirit of the book's rules of evidence. Precision and certainty are not qualities most in evidence. More typical are phrases such as "...seems to represent...", "...I had begun to suspect...", "could be taken to be...", "...looks

suspiciously like. . .".

The average astronomer cannot be faulted for not knowing the derivation of the word 'Yahweh', but by now he or she could indeed be faulted for uncritically accepting anything Temple delivers, however impressive the named citations in ancient texts. Seeking to find traces of the "Sirius mystery" in antiquity, the author resorts to puns, hidden meanings, "garbled versions" which he must correct to fit his theory, similar sounding words from different civiliations thousands of miles or thousands of years apart (similar, that is, only if you interchange L's and R's, or "c-" with "ch-", or "p-" with "ph-", or any vowel with any other vowel), and other academic exercises. For example: the inhabitants of Sirius are aquatic because in Greek the word for 'Sirius' sounds like the word for 'siren', a mermaid.

Temple defends this approach: "The ancient peoples were not concealing information from us out of spite. Their purpose in disguising their secrets was to see that those secrets could survive." This is probably a point which can never be disproved absolutely, and it has a grain of truth. But most of the writers of antiquity chronicled things as they knew them, not as they thought they could hide them. In recent years the number of classical scholars who have operated on Temple's theory has grown; they tell us that the ancients were 'hinting' (and only the chosen scholar could see through the hints) about Atlantis, about Christianity, about hollow earths, about UFO visits, and about a dozen other bizarre notions, not all of which can be correct. This is not to say that any are correct: the major conclusion is that classical mythology is a Rorschach test into which people can see nearly anything they seek.

What is Temple's judgement on those who would disagree with him? His theory, he cautions, "does not fit wlll with hard rationalism of an age still bound by the albeit decaying fetters of nineteenth-century scientific deterministic prejudice," (what a meaningless marvelous mouthful!). "I realize that acknowledgement of all these facts is bound to evoke howls and cries of anguish from any of those archeologists to whom a drastic revision of their ideas is more painful than would be an amputation of all their limbs without anesthetic. Such are the hazards which go with the opiate and addictive pleasures of submersion in a body of orthodox theory." This is grossly unfair, but it is a clever ad hominem attack on anyone who dares stand up to him in the future, an attack on arguments which he has not even heard yet. These and other flowery passages reveal the hidden soul of this would-be intellectual trailblazer: despite assertions and assurances to the contrary, Temple is acting just like an erudite-sounding footnoted von Daniken.

How can an astronomer be sure of that serious charge? Leaving aside the nine tenths of the book filled with labored and laborous analysis of classical mythology (Temple mentions that it could have been much longer, but he wanted to avoid overdoing it "lest I blow this book up into a puffball of miscellaneous odds and ends"—pity his editor did not tell him he stopped much too late!), a reader can return to the hard and entirely authentic astronomical mysteries of the Dogon tales. They are based on Sirius, on a very small and heavy invisible companion to Sirius which circles it every five decades, and on a third companion star around which circles the home world of the amphibious cultural founders of the Dogon religion.

At the very least, these Dogon references to the white dwarf star Sirius-B are uncanny. They speak of an elliptical fifty year path with Sirius-A "at one focus", in the amazing words of the Frenchman who wrote down the myths.

The Dogon also make traditional sand drawings which show this orbit, but Temple warns "I do not need to claim any perfect scientific accuracy for the Dogon drawings. The similarity is so striking that the most untrained eye can immediately see that the general picture is identical (to an orbit). . . There is no need for perfectionists to get out their slide rules or measuring tapes." With such a brazen boast, every perfectionist within miles will run for their measuring tapes and pocket calculators (classical scholars can be forgiven their ignorance of the onward march of home computing technology) and go to work. They will immediately discover that the "striking" drawing is essentially a skewed egg-shaped loop with a randomly-placed series of figures scattered inside. If any are near either focus, it is purely by accident.

The crux of Temple's case is Sirius-Sirius-C, the alleged home star of his extraterrestrials. As things stand today, neither visual, astronomic, photographic or spectroscopic evidence exists which shows any trace of it. Temple hedges that "despite the fact that the astronomical evidence has recently gone against the existence of a third star, the case is by no means closed." This is misleading, and astronomers cannot allow the author to succeed with this trick to sidestep the collapse of his major thesis.

What modern 'open-minded' astronomers can tell Temple is that *if* such a Sirius-C does exist AT ALL, it will be a dim degenerate white dwarf utterly incapable of possessing planets which could be the home of intelligent life, especially life that can walk on the earth and breathe its air. This is a bold assertion to make, and it is possible that Temple's missing star may follow new physical laws unknown on earth. It is more likely (judging only from the current level of astronomical knowledge), that Sirius-C is a phantom, along with Temple's intricate structure of theories. A more careful look at the Dogon astronomy finds other such holes which are overlooked on the first reading: Saturn has a ring, say the elders, and it is the last planet. . .but it isn't.

A magician's stage tricks are carried out by distracting a viewer's attention from where the key to the trick is taking place. Similarly, all the sound and fury of Temple's ancient manuscripts distracts attention from the heart of the "Sirius mystery", the Dogon astrnomical traditions and myths. Temple tries and fails to find a direct link from ancient Egypt to modern Mali, but he must "assume" that the myths had been passed down for a hundred generations while everyone else in the world forgot them completely.

The mystery may not be that perplexing after all. Temple's information inadvertantly contains several suggestive leads. First, Dogon traditions are vigorously eclectic: that is, they absorb other stories into the fabric of their own mythos, a process which ethnographers have demonstrated can take place within a

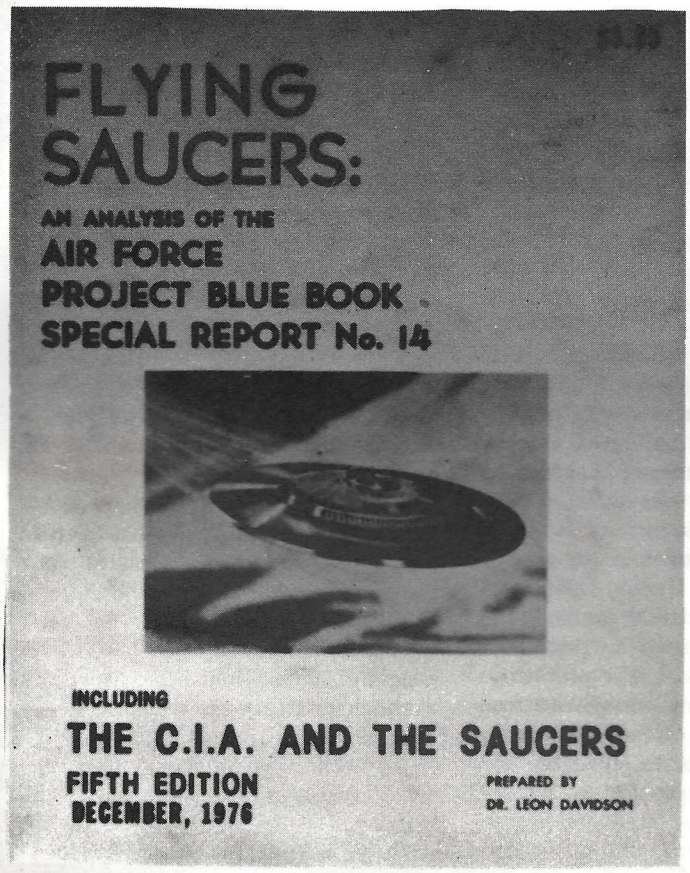
single generation even while the culture believes that the tales stretch back for centuries. (For example, the Dogons have added a Christ figure to their pagan pantheon, presumable recently). Secondly, Dogon mythology has multiple meanings, and nobody had really figured out which are original and which are added on subsequently (the same sketch of the Sirius system is used in puberty and fertility rites). Lastly, the astronomical information which the Dogon do possess can be precisely dated to 1916, the year in which Sirius-B was identified as a superdense white dwarf, the first of its kind (while others were later discovered, the Dogon refer to Sirius-B as the "smallest star there can be", a unique object which it really was for only a few years after 1916!) During that year, thousands of Dogon young men were in Europe fighting in World War I. Some could have heard of Sirius-B (it was big news) from their officers; alternately, the anthropologists or missionaries they were in contact with (who must have been amateur astronomers, based on their knowledge of astronomical terminology with which the Dogon myths were written down) might have passed on the original information to the impressionable Dogons. The critical 'fifty year period' of Sirius-B actually seems to have recently replaced an older sixty year and thirty-four year cycle. Without the certified antiquity of the fifty year cycle, Temple's house of cards collapses.

These are only alternate suggestions but they cannot pass for real theories until they have been further researched by an investigator less dogmatic than Temple. Did the Dogon have access to a small European telescope and to European news in the 1916-1918 period? Do neighboring tribes have similar myths, with any significant variations? Where are the archeological proofs which Temple claims could establish the antiquity of the Dogon legends?

Temple, meanwhile, continues to insist that he has traced the myths back for five thousand years or more. Alien beings could indeed have visited earth, he claims, because "an attitude which asserts that man is the only intelligent life form in the universe is intolerably arrogant... Anyone who holds such an opinion today is...an intellectual freak. The odds against intelligent life occurring fairly frequently within our galaxy are impossible ones."

Such shrill and importunate assertions are regretably not uncommon today, but they are still absolutely invalid as scientific facts. They are typical 'a priori' arguments of extraterrestrial contact: "They MUST be out there—HENCE they MUST have visited us!" Such an argument is absolutely worthless, is illogical, and is useful only as a revelation of the contempt which such authors display for the intelligence of the reading public (as H.L. Mencken prophetically wrote, "Nobody ever went broke underestimating the intelligence of the public".) Such reasoning does earn an appalling amount of money these days.

The probability that intelligent life exists elsewhere is neither certain nor zero—it is unknown. Returning once again to the original mystery upon which this shaky book is vague based, it makes the Dogon traditions still more uncanny and still more hauntingly suggestive, as the blind old priest by the African fireside tells the children the tales of their forefathers: "There are creatures living on other Earths as well as on our own," he says, never hinting how he knows. That mystery remains; this book does not come close to solving it.



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INTERVIEW WITH JAMES E. OBERG

Q: Why do you use the word 'zetetic' to describe your point of view?

A: Webster's Universal Unabridged Dictionary defines 'zetetic' as "Seeking" or "Proceeding by Inquiry". In that sense I am trying to see the truths behind many well-known modern phenomena. Often these truths are negative, in that the phenomena are not authentic. However, such words as "skeptic" and "debunker", which might apply here, have gained a negative connotation. A person who is a 'zetetic' (zee TET ic) is one who is searching for explanations of unknown phenomena with logic, careful reasoning, and a high regard for accurate data.

Q: What types of 'modern phenomena' do you regard as not being authentic?

A: Most if not all of the UFO phenomena is counterfeit, for example. The Bermuda Triangle mystery is a good example of a 'mystery' entirely manufactured by the distortion or omission of facts which would tend to explain what writers are trying to describe as an enigma which "baffles science". All psychic claims so far studied have turned out to be hoaxes or delusions or sloppy statistics.

Q: Millions of people believe that these things are real. Why is that?

A: These stories are constantly being presented to the public by the news media, by pulp magazines and weekly tabloid newspapers, and by devotees of various mysteries. They tell each other the same stories again and again, embellishing them with new facts and leaving out anything which does not fit. In the end, naturally you are going to have an event which is 'unexplainable'—mainly because it has little resemblance to what actually happened.

Q: Can you give us an example of that?

A: I'd be glad to. Take, for example, the stories about astronaut sightings of Unidentified Flying Objects. Hardly a UFO book, movie, or magazine omits the 'fact' that "our spacemen have seen them too". In fact, every one of the stories can be traced back to a very ordinary genesis, or in several major cases to deliberate frauds on the part of writers and researchers.

Q: Some writers have claimed that these lights on the moon are caused by extraterrestrial intelligent visitors who are based on the moon.

A: Yes, writers like Joseph Goodavage, Don Wilson, and George Leonard have suggested just that. They are like the savage watching a thunderstorm, conjuring up a 'magical' solution instead of buckling down and doing the real science needed to discover the true answer. Worse, they use tactics which seem to be deliberately designed to obfuscate and obscure the issues. Goodavage doesn't understand the first thing about astronaut voice conversations and jargon, and at one point goes into near hysterics about a pilot's description of seeing 'Vostok' on the moon. Goodavage claims it is a Russian spacecraft, when instead the 'Vostok' on the Apollo mission was the code name for a crater, named after the Russian spacecraft like other craters named 'Sputnik', 'Explorer', and so forth. Wilson deliberately twists astronaut transcripts by selecting terms and phrases out of context to completely change the meaning, while flagrantly giving the footnote to the authentic source, confident that few people will bother to look it up and discover how they are being played for naive fools. Leonard is an earnest and well-meaning old man who is literally 'seeing things' after staring too hard at NASA moon photos—and he doesn't even use the highest quality photos at that!

Q: You seem to disagree with everyone. What good is all your 'alternate explanations' if nobody believes them?

A: The problem is not that nobody believes them, because serious researchers who do believe in UFOs cannot find any holes in my results. Even Dr. J. Allen Hynek, Director of the Center for UFO Studies, has endorsed the results of my 'astronaut UFO sightings' report. The problem is that few people are *allowed* to read them, since most of the news media enforces a deliberate blackout on explanations and solutions to the famous UFO cases which they are getting rich reporting on. I have letters from New York publishing houses telling me not even to bother to send them my manuscripts: knowing my point of view, they inform me bluntly that such books would not be commercial successes and they are not interested in printing them. The situation is not entirely that grim, because some UFO editors recognize quality results, no matter what the answer turns out to be.

Q: If your results are being published, what are the general responses to your 'debunking' stories like the astronauts and UFOs?

A: Don't use the word 'debunking'. That has the implication of a person deliberately going out to discredit something. My research and my conclusions are based on facts never before published or recognized, and although there have been hundreds of screams of anguish from die-hard UFO buffs who want to believe in astronaut UFO sightings, not a single letter has made any dent in the facts I have presented. As I have said, the serious UFO groups like CUFOS, the Ground Saucer Watch, MUFON, and others have all recognized this. But many people do not like to admit that they have been deluded—or have been deluding themselves—with fantasies, and they would rather prefer to accuse me of all sorts of nasty personal traits. Nothing can alter the facts, however.

Q: If the average reader cannot go back to original sources, isn't he at the mercy of the writers who might be trying to deceive him?

A: Indeed he is, but there are things he can do. He can deliberately seek out those contrary opinions which have been generally withheld. Whether a person believes in UFOs or not, for example, he should read and critically examine books like *UFOs Explained*, in which Phil Klass claims that he has explained UFOs. They should read Larry Kusche's book called *The Bermuda Triangle Mystery—Solved*, and James Randi's expose *The Magic of Uri Geller*. All of these books have recently come out in paperback editions, and they are a 'must' for any UFO library.

Q: What are you doing to get the whole truth, as you see it, out to the public?

A: As a writer for popular scientific

journals like 'Astronomy', 'Spaceflight', 'Analog', 'Space World', 'Science Digest', and others, I'm trying to publicize the real excitement of authentic scientific puzzles; I work with groups of students who are helping answer the challenging questions facing space colonization programs. I give lectures around the country, appear on radio and TV talk shows, and debate partisans of the false mysteries. I am amazed at how well received my talks are, but I am appalled by how misinformed the general public has been.

Q: Do you feel lonely in this crusade?

A: There are a few other people actively engaged in this 'truth squad' work, keeping up with the newest books and far-out claims and fads. But essentially most people who do not believe the popular nonsense have just decided to abandon the 'believers' to their own fantasies and not to bother with them. My concern for science education of the public and my fascination with solutions to 'classic' but phony mysteries have led me to remain active. We do need other people with unique skills and resources, though. Recently a group of 'zetetics' organized a national committee "for investigation of claims of the paranormal". It will issue a magazine and newsletter for its members. I urge people who are tired of being force-fed only one side of the story to join this group. Write to "The Zetetic", P.O. Box 29, Kensington Station, Buffalo, N.Y. 14215. A subscription is $10 per year.

Q: Let's go back to specific facts which you say are being deliberately withheld by opportunistic writers who want to sell sensational books. What really happened to 'Flight 19', the five Navy fighter-Bombers who vanished off the coast of Florida in 1945?

A: As the Navy investigation clearly showed, based on the testimony of dozens of witnesses and radio operators, the planes flew eastwards because the commander had become disoriented and thought he had flown into the Gulf of Mexico. Eventually they all ditched in the dark on a stormy winter night—and it would have been a miracle if any had survived or if any wreckage had not sunk immediately. There was no 'compass failure', no cries for help, no approaching UFO. One of the rescue planes, in a tragic coincidence, was observed to catch fire and explode shortly after takeoff.

Q: Do you have an explanation for the explosion in Siberia in 1908 which most writers conclude must have been a nuclear detonation of a UFO's powerplant? Didn't the Russians just confirm that recently?

A: New books and magazine articles play the same tricks of distortion and deliberate omission, plus reliance on two Russian UFO buffs of very dubious trustworthiness. No abnormal radioactivity has been confirmed either at the Tunguska site or anywhere else in the world. Eyewitness testimony does not support the claim that the object was either 'cylindrical' or 'maneuvering'. The solution to the puzzle has involved space probe data, sky camera surveys of ordinary meteors, and new theories of the formation of the solar system: it now seems likely that the object was indeed a comet nucleus which disintegrated upon exploding at a high altitude. Other albeit smaller explosions have been observed elsewhere in the world and cometary material has been recovered by investigators reaching the scene quickly. At Tunguska, don't forget, it took twenty years before scientists were able to examine the site.

Q: What do the authors of the new book (*The Fire Came By*) say about your explanation?

A: They can safely ignore it, since they have ready access to the news media and I don't. But I had the opportunity to debate with one of the authors on a local radio show a few months ago, and the consensus of the listeners who called in was that he and his ideas had been routed, that he was misleading himself and his readers, and that he just hadn't done an honest job of trying to solve the mystery.

Q: Do you have any more advice to people interested in these topics, who still may not believe your word against that of dozens of well known experts?

A: Don't trust any of the so-called "experts". When possible, do check up on their original sources. Seek out other explanations and points of view. Encourage the magazines to provide a forum for zetetics who want to help arrive at the truth, however disillusioning it may be. Become interested in real mysteries such as the search for extraterrestrial civilizations, ancient history and archeology, the evolution of the solar system, the functions and powers of the human brain, and others. And do not believe what you hear just because everyone keeps repeating it.

Q: You suggest that facts are being ignored which might tend to explain any major UFO case? Let's take some of the major cases like the Betty and Barney Hill "UFO kidnapping" in 1961, in which a New Hampshire couple were examined on board a UFO. Their stories later checked out under hypnosis. A best selling book and a TV special were based on their experiences.

A: That's an excellent example of what I'm talking about. The 'Hill case' is a media creation based on very shaky grounds. First, I hope you realize that the psychiatrist who did the hypnotic regressions, Dr. Benjamin Simon of Boston, is convinced that he was extracting fear-induced fantasies from Betty, fantasies which her husband heard when she retold her nightmares to friends and relatives over the two year period following the 'event'. The fantasies seem to have been induced by a classic 'car-chasing' UFO which invariably turns out to have been some celestial object. Betty retells her story now, adding details every year to strengthen it. Lately she has reportedly been in psychic contact with the ghost of her late husband, and if you can believe that, you are welcome to the rest of her story.

A: What about the star map which she was shown by the UFO pilot?

A: Oh, yes, the famous star map! What she drew under hypnosis was a pattern of dots and lines. Years later a woman in Ohio 'interpreted' this as a map of stars near the sun, stars which all happened to be of the same type as our sun. Well, to fit the pattern, she began only with such stars, added extras to fill in gaps, and dropped others which did not fit. The point is that there are half a dozen different interpretations of the map, and not more than one can be authentic! Any random pattern of dots and lines can be fitted—with enough effort and fudging—to the random star positions in the galaxy.

Q: Many observers of the UFO phenomenon rely quite heavily on the technique of hypnotic regression, as in the Hill case and the recent Walton case. Are you asserting that the psychiatrists are quacks?

A: Which psychiatrists? (laughs). No, you cannot forget the big fuss in

the 1950s when people under hypnotic regressions fantasized about reincarnation and former lives. Bridey Murphy was the prime example of that. As it turned out, of course, the people were not 'telling the whole truth' under hypnosis but were being subtly suggested by their interviewers. The same people keep interviewing 'UFO witnesses' today and I think the similarity in the resulting stories is mainly an artifact of the same questions and approaches of these people.

Q: A few months ago the 'National Enquirer' selected the Travis Walton kidnapping in Snowflake Arizona as the best case of 1975. What do you know that they do not know?

A: Good point, but actually the question should be: what do they and I know that they have refused to tell their readers? The answer is that Travis Walton was given a polygraph examination a week after he had his UFO experience and he flunked it. The polygraph operator found overwhelming evidence of 'Gross deception', in his words. The newspaper, which had paid for the test, hushed it up, in collusion with a major national UFO organization.

Q: Why should Walton try to lie about the case?

A: Further investigation revealed that Walton and his friends were about to default on a government wood cutting contract and might have seen the UFO story as an excuse to claim 'act of God' and avoid penalties. This is what did happen. The Betty Hill movie had been on TV a week before the Walton case 'occurred'. There was motive, opportunity, and apparent intent.



LETTERS

FROM OUR READERS

Dear Ray:

The new version of *Search* (Fall 1976) is truly first class. The large format together with a continuation of your policy to present uncensored views will make this magazine tops in the field in the minds of discerning readers.

There were some type-setting errors in my articles in that issue, however, that I would like to correct for those who are interested in my exact meanings. The corrections are as follows:

1. In "What Is A Ufologist?", page 42, column 2, paragraph 5, the last sentence should read: "These people accumulate and disseminate sighting *data* for the purpose of gaining a reputation in the field and/or converting others to the faith." On page 43, column 1, paragraph 2, the first few lines should read: "Logically, flying objects that are unidentified *prove nothing and hardly justify all the commotion. Such objects may be unidentified* because they were misinterpreted or because the available data was insufficient to pinpoint the causes of the sightings."

2. In "Can Science Solve the Saucer Mystery?", page 55, column 2, paragraph 4, sentences 3 and 4 should read: "What Vallee is claiming is that Man's myths cannot and, indeed, should not be analyzed logically. *If they cannot be analyzed logically*, then they cannot be analyzed at all, because logic is the essence of analysis!" On page 55, column 3, paragraph 4, the first sentence should read: "What will be disturbing to anyone who has followed Geller's *exploits* closely is the lack of background information that accompanies Vallee's account." On page 56, column 2, paragraph 3, sentence 5 should read: "Whether because they make a meagre living off of the saucer subject, gain a *status* from saucer 'research' they never could have achieved otherwise, or just find saucering an interesting way to pass the time away, these 'researchers' would lament any 'final' solution."

3. In "Some Thoughts On A New Saucer Book", page 58, column 1, paragraph 3, the second-last sentence should read: "In view of the fact that telepathy, itself, has not been verified experimentally, it is ridiculous to reject the more *probable* explanation (hysteria) in favor of a concocted one (multiple ESP contact)." On page 59, column 3, paragraph 4, sentence 3 should read: "It has emphasized rationality to the exclusion of *intuition, equations to the exclusion of dreams, male to the exclusion of* female, machines to the exclusion of mysteries."

Sincerely,
Peter Kor
c/o 1207 Cordova Road
Mayfield Heights, Ohio 44124

Dear Ray:

I'd like to make a correction in the Jim Wentworth article "Wanted—Unorthodox Thinking In UFO Research" (Search, Spring, 1977) page 59, third column, sixth paragraph, should read:

John A. Keel wrote the article, "Ancient Astronauts, Modern Mysteries", in the June, 1975 issue of SAGA Magazine. Only one paragraph will be quoted to prove his "unorthodox" thinking.

"If most UFOs are actually masses of energy with the ability to tune their frequencies. . .the vibrations of their atoms. . .up and down the electro-magnetic scale, they could not only alter their color while in the visible spectrum, but they could change their sizes and shapes as well. A reddish cigar-shaped object seen at one point could become the silvery saucer-shaped object spotted a few miles away. If the saucer should land and discharge a tall spectral passenger he could actually be an integral part of the saucer itself. . .a robotized extension of the energy mass. The mass would possess intelligence not the robot. In fact, innumerable witnesses have muttered incomprehensibly, 'I don't know why, but I had the feeling that the saucer itself was alive!' "

For still another "unorthodox" theory, this writer will again return to Mars as the home of the UFOs and their alien owners. However, we will do things a bit different this time by putting them UNDERGROUND. So, beneath the reddish soil of the pock-marked surface exists a thriving civilization of highly advanced inhabitants numbering in the tens (if not hundreds) of millions.

Jim Wentworth

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